VOL. V.
No. 9

WHOLE
NO. 57

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THE

Vedic Magazine

AND GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular. It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Re 1 annas 4 only. To be had from the manager, Gurukula Book Depot Kangri, P. O. Shampur, District Bijnor.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. } PHALGUNA. 1968. { No. 9.

Towards the Promised Land.

Children we are all,
" Of one Great Father, in whatever clime
His providence hath cast the seed of life,
All tongues, all colours ; neither after death
Shall we be sorted into languages,
And tints,—white, black, tawny, Greek, Goth,
Northmen and offspring of hot Africa :
The all-seeing Father,—He in whom we live and move,
He, the impartial Judge of all,—regards
Nations and hues, and dialects alike.
According to their works shall they be judged,
When even-handed justice, in the scale
Their good and evil weighs."

Nothing in all history, ancient or modern, is so remarkable both as regards its inception and the future possibilities as the Indian Empire, with its tangled web

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of sentiment and adventure, private idealism and public effort, its conflicts with barbarism, its Christian Missions, evangelizing zeal, and its self-righting spirit of justice and philanthropy, its ever-brightening pyrotechnic display of episodes, as varied as a troubadour's tale and its "moving incidents" resembling those of Othello's life, with a superabundant exhibition of many personalities. To no nation is given such a glorious lot of moulding the destiny of the untold millions and no nation has displayed such self-sacrificing zeal and moderation in the exercise of authority. The sympathetic utterances embodied in Queen Victoria's Proclamation shew unmistakably the ideals of our ideal rulers :—

"Scripture taketh princes to be, as it were, fathers and nurses to their subjects, and by Scripture it appeareth that it appertaineth unto the office of princes to see that right religion and true doctrine be maintained and taught, and that their subjects may be well ruled and governed by good and just laws ; and provide and care for them that all things necessary for them may be plenteous ; and that the people and common weal may increase ; and to defend them from oppression and invasion, as well within, the realm as without ; and to see that justice be administered unto them indifferently ; and to hear benignly all their complaints, and to show towards them, although they offend, fatherly pity. And, finally, so to correct them that be evil, that they had yet rather save them than lose them if it were not for respect of justice, and maintenance of peace and good order in the commonwealth."

That these principles are scrupulously adhered to is evidenced by the Proclamation of the 1st November, 1908 in which our late Emperor said : "Steps are being taken towards the obliteration of distinction of race as the test for access to posts of public authority

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and power. In this path I confidently expect and intend the process henceforward to be steadfast and sure as education spreads, experience ripens, the lessons of responsibility well learned by the keen intelligence, and apt capabilities of India."

Such ideals of education and government are on all fours with the governance of the Almighty who, as Kingsley points out, certainly does not do everything for the sons of men, but forces them to labour for themselves by bitter need, and after a most Spartan mode of education; who allows them to burn their hands as often as they are foolish enough to put them into the fire; and to be filled with the fruits of their own folly, even though the folly be one of necessary ignorance; treating them with that seeming neglect which is after all the most provident care, because by it alone can men be trained to experience, self-help, science, true humanity; and so become not tolerably harmless dolls, but men and women worthy of the name; with.

The reason firm, the temperate will,
Endurance, foresight, strength and skill;
The perfect spirit, nobly planned
To cheer, to counsel, and command.

We sincerely hope and earnestly pray that the liberal policy inaugurated by Lord Morley to enable us to touch, to handle, to taste and to enjoy the splendid fruits of local self-government may be justified of its recipients, and that the gates of the covenanted service be opened to the deserving Indians, since by this means will be brought about the healthy development of our civilisation and we will gradually learn to deserve the confidence placed upon us. Above all, we desire that the stigma of social inferiority be no longer coupled with the term "natives" and measures might be taken to facilitate genial intercourse between the

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ruling race and the subject population. In this way only can our inner sentiments, our habits and our modes of thought be throughly understood and assimilated.

Concerning the spread of education amongst the great unwashed of India, I am tempted to quote Victor Hugo.

"All the generous irradiations of society spring from science, letters, the arts and instruction. Make men, make men. Give them light, that they may give you warmth. Soon or late, the splendid question of universal instruction will take its position with the irresistible authority of absolute truth.

"The time has come to open other depths, the depths of horror. There is beneath society, we must insist upon it, and until the day when ignorance shall be no more, there will be, the great cavern of evil. This cave is beneath all, and is the enemy of of all. It is hate universal. This cave knows no philosophers; its poniard has never made a pen. Its blackness has no relation to the sublime blackness of script. Never have the fingers of night, which are clutching beneath this asphyxiating vault, turned the leaves of a book, or unfolded a journal. The object of this cave is the ruin of all things. It does not undermine, in its hideous crawl, merely the social order of the time; it undermines philosophy, it undermines science, it undermines law, it undermines human thought, it undermines civilisation, it undermines revolution, undermines progress. It goes by the naked names of theft, prostitution, murder, and assassination. It is darkness, and it desires chaos. It is vaulted in with ignorance. DESTROY THE CAVE IGNORANCE, AND YOU DESTROY THE MOLE CRIME."

It will be said at once that much has been done so far and is being done, but it is equally true

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that much more still remains to be done to enable India to hold her head high among other civilised countries of the globe. The following table is highly instructive in this connexion :—

PROVINCE.	NUMBER OF PERSONS IN EVERY 1,000 ABLE TO READ AND WRITE.	
	Males.	Females.
Burma ...	378	45
Madras ...	119	9
Bombay ...	116	9
Bengal ...	104	5
Assam ...	67	4
Punjab ...	64	3
Central India ...	55	3
Kashmere ...	38	1

While advocating a wider extension of education I should like that the authorities concerned should see to it that the boys are acquiring sound knowledge in the arts and sciences; that they are learning to imbibe the intelligent and free obedience to authority ; that they are understanding their relation to their compeers ; that they are being imbued with the extensive acquaintance with the affairs of everyday-life and finally, that they are founding all their dealings on the general principles of law, morals and religion. In a glorious gush of eloquence De Toequeville has said in support of Montesquieu's maxim that religion is a column necessary to sustain the social edifice :—

" If the first American who might be met, either in his own country, or abroad, were to be stopped and asked whether he considered religion useful to

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the stability of the laws and the good order of society, he would answer, without hesitation, that no civilized society can exist without religion. Respect for religion is, in his eyes, the greatest guarantee of the stability of the State, and of the safety of the community. Those who are ignorant of the science of government, know that fact at least."

I shall conclude my remarks with the wise words of a political philosopher :—

"The political question, just as the social question, is above all a moral question. The true aim of politics should be to render men more enlightened, more moral, more united and happier. The best policy is, in consequence, that which accomplishes a little good, lessens unmerited suffering, appeases hatreds, encourages merit and labour, and develops the moral sense of the people. Political quarrels that turn upon questions of words or persons merely agitate the country without being the cause of any progress. It is not ministerial combinations, ordinances, decrees, or ill-considered, changeable and multifarious laws that bring about the progress of society, but the sterling sentiments, the great thoughts that come straight from the heart ; the good example set by those in authority."

Build on resolve, and not upon regret,
The structure of the future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years
But turn the leaf and smile, oh smile to see
The fair white pages that remain for thee.

Ella Wheeler Wilcox.

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THE BHAGAVADGITA

OR

THE LORD'S SONG.

FIFTH DISCOURSE

ARJUNA SAID :

1

Renunciation Thou dost praise,
And also Action, O Krishna,
Which of these two superior is ?
That tell me now, conclusively.

THE BLESSED LORD SAID :—

2

Renunciation, Action too,
Both lead a man to highest bliss,
But Action is superior to
Renunciation, by all means.

3

A true renouncer is the man
Who neither hates nor craves at all,
Exempt from pair of opposites,
And free from bond, O Mighty-arm'd.

4

Babies, not sages, look upon
The Sankhya and Yog as diff'rent things,
He, who in one is rooted firm,
Obtaineth fruits of both in time.

5

The goal which is by Sankhyas gained
Is surely reached by Yogins too,
Who seeth that the Sankhya and Yog
Are both the same, he truly sees.

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6

But without Yog, O Mighty-arm'd,
Renunciation's hard to gain,
The Muni, harmonised by Yog,
Surely, attaineth life eterne.

7

He, who is harmonised by Yog,
Pure-hearted, self-restrain'd, subdued
Whose Self is Self of everything,
Though acting, is e'er free from taint.

8

I'm not the doer of anything
So should he think who knows the Truth,
And whilst he sees, touches or hears,
Smells, eats, moves, sleeps, or draweth breath,

9

Speaks, gives, grasps, opes, closes eyelids,
Raising them and lowering too,
Holds that this is play of Senses,
Such person is from bondage freed.

10

And he who acteth in this wise,
Placing his actions in Supreme,
Untouched by sin remaineth, sure,
As lotus leaf amid the pond.

11

All Yogins from attachment freed,
Act by the body and the mind,
By reason and the senses too,
And in this way are purified.

12

A sage, aband'ning action's fruit,
Attaineth to eternal peace,
But he, who is not harmonised,
Attach'd to action, bound remains.

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13

Renouncing actions all by mind,
The Sovereign dweller in the frame
Resteth serenely in the town,
With portals nine, and unattach'd.

14

The Lord of worlds createth not
Action or agency or bond,
Which binds the action to its fruit,
But Nature works its course along.

15

The Lord is ever free from taint
Of merit and demerit here,
But Self by ignorance is choked,
Thus mortals in delusion dwell.

16

In whom unwisdom's rooted out
By wisdom of the Self amain,
To them sunlight of Knowledge true
Reveals the source of Bliss Supreme.

17

Thinking on That and merg'd therein,
Intent on That as highest goal,
They go from whence is no return,
Their sins dispell'd by wisdom-light.

18

The wisdom-eyed perceive the same
In wise and humble Brahmana,
In cow and elephant and dog,
And dogs'-flesheater and outcaste.

19

E'en here on earth all things are gain'd
By those that keep their minds balanced,
But Brahman being free from taint,
The sages find their rest Therein.

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20

With reason firm and unperplex'd,
And rooted deep in the Supreme,
The Knower of the Brahman, sure,
Rejoiceth not, nor feeleth pain.

21

With Self from outer contact freed,
With Soul in Brahman fully merg'd,
And harmonised by Yog divine,
He doth enjoy unending bliss.

22

All pleasures that are contact-born
Are surely wombs of pain intense,
As these delights begin and end,
The wise rejoice not in them.

23

Whoso is able to endure,
Ere casting off his mortal frame,
The force of passion and desire,
He is indeed a happy man.

24

Whoso is full attuned to Self,
Contented, and illumed within,
That Yogin, in the Brahman merg'd,
Attains to everlasting calm.

25

The wise attain to lasting peace,
Of sin completely purified,
Division dead, their Self controll'd,
Seeking the good of all Mankind.

26

The peace of Brahman is not far
From those that know the Self within,
Who are from wrath and passion free,
Subdued in nature, and restrain'd.

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27

Excluding all outer contact,
With gaze between the eye-brows fix'd
And poised, too, the breath that moves
Within the nostrils, in and out;

28

With sense and mind and reason pois'd,
Seeking lib'ration from the bond,
The sage from fear and passion freed,
Casting desire, soul-calm attains.

29

And knowing Me as One who does
Enjoy the fruit of Sacrifice,
The mighty Ruler of the worlds,
Lover of all, he goes to rest.

Here Ends the Fifth Discourse
Entitled
The Path of Renunciation.

When one knows Him as Holy, then one knows Him as Thinker. One who does not know Him as Holy, cannot know Him as Thinker. This all-holy, however, we must desire to understand, *(Chhandogya)*. The concentration of thought on the unity of God induces man to notice something besides that with which he is occupied. He who wants God, wants the good for the whole creation without a single exception for any reason whatever; but he who occupies himself exclusively with his own self, will for its benefit neither inhale breath, nor exhale it. (Patanjali).

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Moral Education in India.

That the Government is pledged to strict religious neutrality in the work of Indian administration is well known. This pledge has been often repeated and is honourably observed. At the same time, however, it has been for many years past the recognised policy of Government to promote and develope the education of the Indian people. How can these two policies be reconciled? Are they incompatible? The answer to these questions depend on the meaning of the word "Religion." A little earnest thought will soon convince us that the term has, even in current use, two distinct, if not diametrically opposed, meanings. It may signify mere customs, traditions and ceremonies, or it may be used to denote all that is best and truest in the aspirations of mankind. In other words it can be used, as indeed it often is used, to indicate that reverential regard to the reign of Moral Law which tends to unite all men in the bonds of their common humanity. Now in this latter signification it can be truly said that it is of the very essence of education in its best sense—the formation of high character—the harmonious development of all those qualities of heart and mind, those thoughts, feelings, capacities and aspirations, which conduce to the leading of useful, blameless and noble lives. The mere acquisition of worldly knowledge, of mere intellectual cleverness or cunning without a balancing moral development is too often a curse rather than a blessing, for it furnishes an individual with the means of preying upon his fellow-men to the detriment of Society as well as to his own ultimate undoing.

Thus the Government, if it is to be true to its higher purpose, must introduce a moral element into its educa-

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tional work. Further if this introduction of the moral element is to be truly effective, it must be upon a well thought out plan. It cannot be left to chance. It must in short be direct, systematic and graded to suit the requirements of pupils of all ages and conditions. This is a great work, and one of considerable difficulty and complexity. It requires the cordial co-operation of all the well-wishers of India.

The Indian Moral Education Society has been formed to promote this work. It is composed of men and women of all denominations, who are alive to the importance of the problems involved, and are willing to help in a serious endeavour to induce their fellow country men to give their attention to the matter. If the society succeeds only in fostering the belief that there is a common basis of character-training which all religious denominations can accept without injuring or undermining their true interests; it will thereby very materially assist Government in the task which now devolves upon it. It is hoped that local branches of the society may be formed in all the important centres throughout the continent, so that by discussion and enquiry the subject may be ventilated, and in due course delegates will be sent from each branch to a central body for all India, which will thus be able to speak authoritativly in its representations to the educational authorities.

Already some substantial work has been done. Numerous leaflets have been issued; and the book specially prepared by the English Moral Education League for use in Indian schools, called "Youth's Noble Path," is now in process of translation into the various vernaculars. The League has also produced numerous text-books for teachers and other literature bearing upon the problems of Moral Education. Several of these books are now being translated into Gujrati by the Gujrati Vernacular Society of Ahmedabad.

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One of the most important results of our propaganda has been the inclusion of "Youth's Noble Path" as one of the prescribed readers for the Matriculation Examination by the University of Calcutta. The Bengal Government has also placed it on the list of approved school books. Much, however, remains to be done; and I venture to suggest to the members of the Arya Samaj that this is a sphere of activity, which they would find most profitable, not only in promoting the general good of India, but also in furthering the prosperity of the Samaj itself.

Hindus differ among themselves as to which of these castes is capable of attaining to liberation, for, according to some, only the Brahman and Kshatriya are capable of it, since the others cannot learn the Veda, whilst according to the Hindu philosophers, liberation is common to all castes and to the whole human race, if their intention of obtaining it is perfect. This view is based on the saying of Vyas: Learn to know the twenty five things thoroughly. Then you may follow whatever religion you like, you will no doubt be liberated." This view is also based on the fact that Vasudeva was a descendant of a Sudra family, and also on the following saying of his, which he addressed to Arjuna. "God distributes recompense without injustice and without partiality. He reckons the good as bad if people in doing good forget him; he reckons the bad as good if people in doing bad remember him and do not forget him, whether these people be Viashya or Sudra or women. How much more will thus be the case when they are Brahman or Kshatriya (*Alberuni*).

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THE ANCIENT AND MODERN EDUCATIONAL SYSTEM OF INDIA.

V

THE GURUKULA AT HARDWAR.

(A communication from Myron H. Phelps Esqr. B. A. LL. B. of New York.)

Everywhere in India I have heard bitter complaints over the wasted energy and strength involved in acquiring education in a foreign language. Sir Bampfylde Fuller in his recent book shows a keen appreciation of the difficulty. It is, as he says, "as if an English youth was obliged to answer science questions in French. Not only are there difficulties of expression; it is not easy for a boy to comprehend lessons that are given in a foreign tongue, and he is tempted to trust to his memory only."

Sir Bamfylde Fuller puts the case well within the mark. Arraignments of the system have been made to me in much stronger language. Not able to understand the meaning of the text, nor trusting themselves to command sufficient English to answer the questions which they understand or to exhibit that acquaintance with the language which the examiners require, even the best students learn by heart the passages which the teacher has pointed out as the most important. Men of the highest standing in Indian Colleges, M. A, s. who had taken prizes and medals all through their college career, have said to me that in this way only could they prepare for many of the examinations.

Some of the most observant Englishmen, I have met in India have deplored the lack of culture among educated Indians. "They are instructed," it is said, "but they are not educated. They have learning but not culture. They have no taste for literature."

But how can it be otherwise? Does anyone who has really considered the matter suppose that the ordinary, or indeed many of the very exceptional, educated Indians can appreciate, when expressed in English, those refinements of style, language, feeling and sentiment which constitute the charm of English literature? The attainment of culture in a foreign language, particularly one so difficult as English, seems to me to be simply out of the question for all but an infinitesimal minority of Indians; while of course every vestige

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of a possibility of attaining that goal in any language or literature of their own country has been destroyed by the present barbarous system.

While I speak thus strongly, I am very well aware of the immense dificulty of remedying this evil, particularly for the Government, committed as it is to the methods now in vogue. The chief of the many obstacles which bar the road is the hydra-headed language monster. The Principal of one of the most important of the colleges I have visited said to me that to teach all the students of his institution by means of their respective vernaculars would require his staff to be multiplied half-a-dozen fold, besides dispossessing most of his English assistants of their chairs.

I am satisfied, however, that the problem is not incapable of a practical solution.

Still more—to return to our consideration of the foreign language medium educational system,—up to his 10th or 11th year the boy studies arithmetic and geography in the vernacular. On entering, say, the 6th form, the medium of instruction is changed to English, and for the five years following the boy studies arithmetic and geography in English, going over precisely the same ground he had previously traversed in the vernacular. The same double process is repeated for six years with Indian History and Physics. This waste of so much of the most valuable period for acquiring knowledge, especially in a race whose average span of life is but 29years, a fourth less than that of most western nations, is simply appalling.

In the Gurukula all instruction is imparted in Hindi except the study of English itself, and Western Philosophy. The objection that Hindi lacks a modern literature, especially in science, is not found to be serious. English books can be used for reference with much freedom. If only the lectures and class-room exercises are in the vernacular the books are readily understood, and sufficiently serve the chief function of text books of giving definiteness and precision to knowledge. Moreover, the use of a language for educational purposes is the only way in which a literature suitable for such purposes can be built up; it certainly will not grow of itself. An encouraging start in the formation of such a literature, both by translations and original works in Hindi, is being made.

Another great advantage of Gurukula students, particularly those in the college, over other students is that *all examinations are*

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conducted by their own teachers. The artificial and unnatural system prevailing in India by which examining boards are made up of strangers to the students, often residents of distant provinces, and under which these boards act in entire independence of the teachers of those whom they examine has been abandoned. Further, these examinations are at the conclusion of half-yearly terms, as in many of the best Western schools and universities, instead of at bi-yearly intervals.

So far as I know, examining boards so made up and operating at these long intervals in the course of the student's career, have been introduced on a large scale in no other country than India, and it is unquestionable that this institution is regarded with much disfavour. In fact I have heard it freely asserted that with it good educational results are impossible. The arguments made against it fall under two heads. The first is that examination papers should not be set by persons unacquainted with the students and unfamiliar with the specific instruction given. How, it is asked, can one who knows nothing of a boy or of the manner in which he has been taught, judge of his attainments? It is urged that the point of view from which a subject is regarded by the examiners frequently differs widely from that with which his preceptor has familiarised the student and that the latter in consequence is likely to find himself in relation to the questions quite at sea and without bearings. Further, the personnel of the boards, it is said, is frequently changed, and there is, therefore, little theoretical guarantee of permanence, and in practice much variation, in the standard of requirements. Still more, the tendency of persons who have no personal interest in the students—who are employed only as *examiners*—seems to be to regard it as their function, as the duty of their position to pluck rather than to pass, to set catch questions, having to do with the outlying portions of the subject, with obscure and recondite matters, rather than questions going to its gist and marrow.

As a result of various causes of which I believe I have indicated the chief, we have the astounding spectacle of a proportion of failures ranging from 60 to 85 per cent of the candidates. Whereas I probably need not say that in the West, 1 per cent would be a very large proportion of failures.

From these conditions it results that there is a widespread feeling among students and graduates which has been repeatedly

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communicated to me, that the prevailing system is a game of chance, that the really best equipped students may be plucked, and those who have no solid acquirements passed. At the best, mere memory parrots take the honours. Of course, nothing could be more demoralizing to the work of the student than such an impression. The second leading objection taken to the system is that examinations, certainly examinations occuring at the long intervals of two years should not be made the sole test of a student's capacity. One result of this feature of the system is said to be that during the first portion of the period the student is indifferent and idles aways his time, concentrating his efforts into the last few months, in which he works with a feverish intensity more or less disastrous to his health and perilous to his success, and of course inconsistent with lasting benefit of any sort. Indeed, what fairness or common sense is there, it is asked, in causing the results of years of labour to turn upon a few hours' test, when the student may be nearly incapacitated by worry and nervousness? Experienced college men lament the fact that there is very little of university or sound college life in India. The examinations loom so large that nothing else is cared for; most of the students are solely interested in preparing for them. Social and club life has no importance, such societies as there are have little vitality. The very fact that the university diploma has a commercial value, is a passport to employment, and in itself and apart from the acquirements it is supposed to certify, is a measureable guarantee of support for life seems to almost preclude the possibility of genuine education under the present system. All the effort is put out to get the diploma. The mind is concentrated upon the examination, and the means which will aid in passing it, nothing is thought of permanent mental equipment. The teachers themselves inevitably fall into this state of mind to a considerable extent. Conscientious teachers, who are alive to these evils, freely complain in confidence that they are unable to put into practice the most valuable parts of the art of teaching, which they have acquired in the training colleges, because of the pressure they are under from those above them to push on the preparation for the examinations. Yet everyone will at once admit that the object which ought always to be held before the student, as is the case is all the best western colleges, and in the Gurukula also, is the task of fitting himself for life, of acquiring sound knowledge and culture, of gaining ability to do things, to accomplish practical results. The boy should be

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made to feel that the diploma is a mere introduction, worthless unless backed up by the real possession of the qualities which it is supposed to stand for.

An able and experienced educationist in India, an Englishman and a Cambridge man, has, it seems to me, well referred in a public utterance to "the remarkable system of mere examination tests now in force: the effect of examination, which must ultimately prove to be disastrous to the thinking portion of the population, that it sacrifices the ideals of scholarship, debasing the pursuit of knowledge to little more than a scramble for Government Pass certificates." It has no doubt been thought that the importation of the much prized system of Oxford and Cambridge must benefit India. But the conditions are very different here, and, moreover, the system of those universities has not in fact been introduced here. There, if I am correctly informed, the examinations are conducted by men who are saturated with the tradition and methods of the university and are themselves a part of it and engaged in its teaching work. The pass is far less prominent, and culture and intellectual acquirements more prominent, as the aim of effort. The students are more mature, and have a far wider and saner view of life, and above all the traditions and atmosphere of the universities are powerful stimuli and regulators of life. Nor can it be ignored that the tendency of modern educational advance is all toward frequency of examinations.

Sir Oliver Lodge has treated this general subject in his Birmingham lectures on School Teaching and School Reform, and if an authority were needed none weightier could be found. His observation are as pertinent as though specially directed to the Indian system. "External examinations," he says, "which have to be specially prepared for, are hampering to the teacher. They keep his attention directed to some artificial end, and to the mind and will of another rather that to the immediate object of his work, namely, the drawing out and development of the minds committed to his care."

External examiners, he continues, are of value as bringing a stimulus from outside, but they should "co-operate with the internal examiners or teachers; they should not set questions in entire independence of them, without knowing or caring what the student has been taught, nor what range of subjects has been attempted: and they do not determine results on the outcome of a few hours' paper work, in isolation from the teacher, who knows the students well, and with no regard to the record of work done during the term.

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"For really educational purposes I am convinced that they (examinations) should be conducted chiefly *by or in co-operation with the teacher*—the competent teacher. If people are competent to teach, they are competent to examine * * * knowledge of the subject and the light of nature are insufficient preparation for being a good examiner" (pp 79-81)

He observes that really assimilated knowledge, "faculty," not superficial, hastily collected information, should be tested by examinations. "It should not be a flower without roots, grown by somebody else, cultivated elsewhere and then stuck in the examiner's pot for show purposes until it withers.

"All compulsory getting up of subjects, for immediate display and speedy abandonment, is a useless strain * * * In so far as such temporary cram pretends to be real knowledge, it is fraudulent (pp 84, 85).

"Pass examinations should not be on trivial matters, the mere fringe and outskirts or decorations of a subject, but should be directed to salient features, and test real and permanent and sound knowledge * * * Pass questions are often too hard, and good answering accordingly too impossible. I had rather have good answers to easy questions than bad answers to hard ones, and I believe they are a much better test of knowledge. *Good answers to easy questions cannot be crammed.* It is the trivial points, and the answers to hard and accidental and faddy questions, which can be crammed', (84-87)

Another objection most strenuously urged against the existing system as practiced, is the rule by which a student plucked because of failure in but one out of the three or four subjects, is relegated to the following annual examination, and must then appear in *all* of the subjects of the previous examination. It then not infrequently happens, as must sometimes inevitably be the case under the haphazard operation of the system, that the student fails at the second examination in a subject in which he passed before! In both these respects, the system is claimed to be most unjust, and to involve an unnecessary and very serious waste of time. The Panjab University, I am informed, has modified this rule.

As a commentary upon the working of the examination system in Government schools, my attention has been repeatedly called to the alleged fact that the names of students prominent in university

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reports are almost never heard in after life, while many of the men now distinguished in public affairs were actually plucked in university examinations! If this be true, as indeed it appears to be, it is a melancholy certificate for the Indian educational system, especially when it is remembered how rare is distinction in public life in England except for Oxford and Cambridge men.

In the Gurukula examinations, as in those of most western colleges, a student failing to pass the semi-annual examination in a single subject, and perhaps even in more than one, is allowed to proceed with the course to his degree *on condition* that he shall pass the examination in which he was delinquent at the end of a subsequent term. This second opportunity operates as a powerful stimulus to the efforts of the boy, who, instead of falling into despairing inertness and sloth, puts forth all his abilities and generally with success. Still more, every facility is given the ambitious and able student here as in the western schools and colleges, to accelerate his progress. He may take two term examinations at once if he can fit himself for them. This, again, is a privilege which the Government rules do not allow, and the fact that the brightest students are held back to the average pace by these cast iron regulations, is said to be a great hardship, which I have often heard bitterly resented. The feeling which seems to dominate the methods of the Gurukula is that the true interest of the pupil is the paramount consideration, and that his life and energies are not to be wasted in any way.

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SWAMI DAYANAND SARASWATI.
HIS LIFE AND TEACHINGS.

III

A SCIENTIFIC RELIGION.

It is no fault of Religion if in course of time it gathers corruption, decays, and dies. It is the common lot of everything. As well we might find fault with our body for growing old and infirm and finally succumbing to the cold touch of Death.

A religion disappears or more correctly speaking the old form of a religion perishes when —Humanity having taken a step forward—it is no longer capable of doing duty as an adequate guide to the new and advanced stage of life entered upon.

A time therefore, came when the religion of the ancient Aryans was found to have grown out of date—to no longer satisfy the cravings of the human heart. The essense, the spirit of Monotheism might have been there still but the over-growth of sacrifices and penances had stifled it. And Gautama Budha had become a necessity. He came. He changed the face of the world. He brought back religion from the forest and the caves to the hearth and home of man—from physical self-denial to moral self-control and active benevolence. India rose. It became an Empire. The world has seen few empires so vast, so beneficent, so glorious. It was not by sword and fire that the Budhist won it. It was by Love. The Vedic period might be held to be superior in literary and philosophical achievements, but in political power and supremacy it is the Buhdhist period that bears the palm. The idea of Universal Brother-hood seems to have now dawned upon the mind of man—and Buddhist missionaries were perhaps the first to brave the sea and travel to

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foreign countries to carry the new light to corners not yet illumined.

But the doom came at last as it comes to all. Buddhism declined. The spirit fled. Only the dead bones remained to bear testimony to the glory of its by-gone days. Buddhism is too cold and pessimistic a religion to satisfy the cravings of the human heart. A religion that recognises no soul, that makes no mention of a Higher Power—that sees its goal in annihilation—that offers salvation only through a moral code of conduct which is austere in the extreme—it is a religion that will never appeal to the popular mind. It is a religion that is bound to disappear or degenerate as soon as the support of some great men or a great King is withheld. It is a religion for a select few—for choice spirits only.

IV.

MOHAMMADANISM: THE RELIGION OF THE SWORD.

After the decay of Buddhism and the return of Brahmanism India lay, as it were, in a state of exhaustion and torpidity. Senility seemed to have fastened upon her. All activities ceased. When they appeared, they took the downward course. The people sank lower and lower, things drifted from bad to worse. The literary productions of the age give us an indication of their ideals. Religion sanctioned and sanctified the grossest idolatry and immorality. Those who had reserved knowledge and culture for themselves were as ignorant as any slave or Sudra they condemned. The Kshatryas were brave but they knew no duty except to themselves. Selfishness and ignorance were rampant in the land. Darkness had settled upon the country.

The weak point in Hinduism is its lack of solidarity. The Brahmans are learned, the Kshatryas are brave, the Vaishyas are industrious, the Sudras are obedient and

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willing:—the materials are good but there is nothing to bind them together—to solidify them—to make them think and act as one body—as one living organism.

I have a suspicion that the element of disintegration is to be found in the spirit of clannism or caste system that has so clung to the Hindu.

And now came the onsets of the Mohammadans. With a creed simple but stern and austere, and on organisation the very pink of perfection, Mohammadanism was bound to prevail over the imponderable, unstable Hinduism. Millions of brave Rajput there were in the land but there was no authority—religious or temporal—to whom they all paid a whole-hearted allegiance. Not so with the Mohamadans. They acknowledged one God, one Prophet—the last of the line—one religious head—one leader whose word was law—whose command none could with impunity disobey. Duty or Death—both glorious—both leading to Heaven—that is the creed of the Mohamadans in a nut shell.

India lay at the feet of the Mohamadans: conquered but not converted and assimilated: She is too vast: you can dam a stream but the mighty waters of the ocean who can control, direct and harness? Soon the waters gathered round the head and ears of the conquerors and had nearly made short work of them when the English appeared on the scene.

V.

WANTED AN APOSTLE.

It was a new surprise. The Mohamadans were at least intelligible. They came, as foes always come, with their war cries ringing in the sky. They fought with weapons similar to ours. There tactics if any were such as we knew or had heard of. When the excitement of wars and battles was over they treated us as ordinray human beings treat one other: we were made welcome. It was

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the Hindu however who kept aloof—in fear of losing his religion.

We had to deal now with a superior being. For a long time the English were not desirous of dominion. There was therefore, no sudden encounter—no fierce struggle—no war to the knife for supremacy. It was all being done so imperceptibly, so naturally. The English fought not so much with their swords as with their wisdom and beneficence and they came just in time to rescue the country from anarchy and were, therefore, gratefully hailed as deliverers.

Even among the brutes there are noble animals, such as the horse, dog &c to whom docility is natural, who by their service and their intelligence do honour to their race. Such are Indians--rather the Hindus—among the human kind! Who has not heard of the mild Hindus?

Under British Rule peace settled on the land. The English wanted to rule justly. The Indians needed protection and guidance. Conflict of purpose, therefore, there was none between the two. Rivalry for an Empire was out of the question. Those who cannot take care of themselves can think of no empire.

As soon as the direction of affairs passed into the hands of the English, an era of order and progress commenced. The administration was characterised by honesty, truthfulness and justice. Government was no longer weak, rapacious, arbitrary, irresponsible. There was now firmness, method and security. The servants of Government showed a sense of duty that was never observed before.

But the greatest benefit that the British have conferred is to give us education—education to high and low, to the Brahman and the Pariah. That one thing has done all

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that we see to-day and all that we hope to see in the future.

Education spread mostly among the middle classes —the back bone of the country. Their eyes were opened, their intellect was sharpened,—their hearts stirred. Reason began to assert her power. The anomalies and contradictions in life, hitherto silently passed over, were now forced on the attention and demanded explanations. Why should the widow be burnt alive and the widower allowed to enjoy life? Why should God be worshipped in the gross idol and not in spirit? Why should boys receive education and not girls? These and a hundred more inconvenient questions began to crop up. Evidently times had changed,—India had entered upon a new cycle, a storm was brewing, a social revolution was imminent. It was not only that the swords of the East and the West met and clashed and clanged in India;—that was a trivial matter;— the thing of far reaching consequences was this encounter between an old and a new civilization—between materialism supported by science and transcendentalism supported by faith and instinct. What the result of the conflict will be it is not our purpose to discuss. The thing which more immediately concerns us at present is to present to our readers a short notice of the life and teachings of one who took a leading part in moulding the thought of a considerable section of the rising generation of the Hindus.

VI.

SWAMI DAYANAD SARASWATI SHOWS US HOW TO MEET THE WEST.

There are times when a people cannot do without a new gospel and an Apostle. When an influx of new thoughts, new ideas, new aspirations occurs, we badly want saviour to reconcile and adjust the old and the new and to lead us on to progress and a new life.

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We have all heard of Dayanand. His name is familiar enough. But the mention of it awakens no thoughts of love, peace and harmony—at least in most of us. To the majority of his countrymen this name stands for dispute, strife, fanatastical notion of aggressiveness. They know him as the denouncer of every form of religion but his own, as one who attacked the prejudices of others in language charged with vitriol, as one who had no capacity but for destroying and damaging what others held most dear to their hearts.

That is by no means a complete and true picture of him. Faults he certainly had but the task that he had to perform was in itself most unpleasant—he had to uproot the cherished notions of an ignorant people—notions that had become dear and estimable in the eyes of the nation.

Nobody would dispute that he would be a wiser and superior man who could accomplish his prupose and fulfil his mission—and such a mission;—without hurting any bodys feelings. But when Jesus Christ—the very personification of love and humility—and Socrates—the embodiment of wisdom-could not help giving offence and bringing on thier innocent and devoted heads the wrath of the populace, one may be pardoned if one refuses to give much credence or consideration to the charge of violence of language brought against Dayanand. The thing one has to do must be done and done thoroughly no matter who frowns and who smiles. He had come to preach Truth and he did it honestly; if any one requires the services of flunkeys let him have them; they can be had for the asking; the world has only two many of them.

It is one of the strangest things in nature that we do not seem to be consicous of our own shortcomings. The pious Hindu prides himself on his soft amiable manners, obliging habits, his accommodating nature, his generous toleration of evil in himself and others, his absolute faith in Karma, his conviction that evils would cure themselves,

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and that one need not concern one self with the affairs of others. He does not seem to be aware that foreigners call these very charcteristics of his by quite other names *viz*' servility, greediness, treachery, supineness, and timidity. Macaulay may be biassed, and his language exaggerated but it is not he alone who uses these epithets. Looked at from the European point of view, Dayanand's character will command respect. His severe morality and purity of character, his noble aims and sincerety of purpose, his fearlessness, perseverence and energy, his selfless devotion to his country and his people; these are traits of character which cannot fail to win admiration anywhere—except perhaps in fallen India.

People say that in primeval times she lived among mankind, but only among women, not visible to men, being called *Justice*. She used to unite the aged men and those who stood in the market places and in the streets, and exhorted them with a loud voice to adhere to the truth. She presented mankind with innumerable wealth and bestowed rights upon them. At that time the earth was called *golden*. None of its inhabitants knew pernicious hypocrisy in deed or word, and there was no objectionable schism among them. They lived a quiet life, and did not navigate the sea in ships. The cows afforded the necessary sustenance.

(*Aratus*.)

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An Exposition of the 36th Chapter of the Yajur Veda.

All the Rishis and Munis, the religious authors and Vedic commentators of ancient Aryavarta, regard the Gayatri mantra to be the exposition of Om. The truth-loving and beauty-admiring poets comprehended Om in their hearts and revealed adoration in their different relations:—

(1) Om is verily the Supreme Being, who is everywhere manifested in matter, pervading, the intellect, the great asylum, the repository of all this moving, living and throbbing universe. View Him the Unknowable Being, (परं विज्ञानाद्) Himslf the Embodiment of Intilligence, that maintains the life of nature (वरेण्यम्) The interior reality (असत्) and the cause of this Phenomenal existence (सत्). Indeed He is the only adorable Being for His creatures (मुः इप II $\frac{3}{1}$).

(2) We worship Him as the life, sustenance and dormitory of the world, (सर्व धातमं, भोजनं तुरं) who exists essentially is his excellence (श्रेष्टारं), Himself the fountain of inherent Principles, does design and impart life and vitality to all external nature. (सवितुःदेवस्य भगस्य श्रेष्ठं वृणिमहे) (ऋ० वे० V $\frac{८२}{१}$).

(3) In the wakeful Phase, He is called *Savita*, who creates the material Universe teeming with forms and phenomena and fills it with His striking beauty everywhere. In the dreaming Phase He is called *Kari* who designs the interior relation of all men, and animals. In the slumbering Phase He is called *Varenyam*, the fountain of all Health, Happiness and Harmony in nature

(नाकम्) (XI दैः $\frac{७}{१३}$) (यजुर्वेद $\frac{१२}{३}$)

(4) He essentially exists as one and only; the ruler of all inherent forces; even the controller of life interior, multifarious are the manifestations of Him alone, everywhere in nature. Saints wise and firm who realise Him in their soul, will attain to eternal Bliss. (उपः का० $\frac{५}{१९}$)

(5) In the first Phase Om is viewed as creating the frame of the Universe and pervading, everywhere in all its parts, but

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without the form either of a minute body or an extended one. (सपर्यगाच्छुक्रमकायम्) ।

In the second Phase, He is viewed as brooding over the designs of creation and fixing the phonetic inter-relation of sound and sense ; but without liability to any impression. (कविर्मनीषीअव्रणम्)

In the third Phase He is viewed in his own constitution and inherent perfection. The law of Divinity is spontaneous activity or constitutional Harmony. The Divine spirit is not susceptible to any nervous organization (स्वयम्भूः परिभूः अजस्रावीर्यं).

The fourth represents the purely absolute or essential existence without a trace of sinful ignorance—the relative or the conditioned world about Him. He has from all eternity been assigning to all creatures (souls) their respective purposes. (यजुः 40 M. 8.)

(6) Brahma is eternal unchangeable spirit. He essentially exists as one and only, folded within Himself, as the embodiment of all ideas and Principles, does design and out bringeth us all, like the spider, from the refined condition of matter. (उपः श्वे० $\frac{६}{१२}$)

(7) He interiorly and invisibly sustains the sun, the earth and the intervening space in their respective positions. He is the interior spirit and sustains the vitality of all parts of nature. View Him alone the essential spirit (आत्मा) one and only. Try O man to know Him alone and leave off all other talk ; for He is the only principle that leads to immortality. (मुः उप० २, $\frac{५}{८}$)

In the heart, where all the blood vessels meet very much like the spokes of a wheel meeting in the navel, resides the interiorly governing Divine spirit, manifesting His glory in works multitarious. Contemplate Him, the Om, the essential spirit (ज्वाला) for this alone can reach you with safety to the blissful abode, far beyond the ignorance-begotten miseries of the troubled ocean of life. (मुः उप $१\frac{३}{६}$)

(9) When (ब्रह्म) contemplates creation, the universe springs up into material forms. From his essential existence (तपः) proceeds the divining motion (अन्तम्), that dispenses vitality to all parts of nature(प्राणः) and is the eternal spirit (मनः सत्यम्) and regulates with precision and order, the Physical motions of the universe (लोकाः कर्मसुचारुतम्) (मु० उप० $१\frac{१}{८}$)

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(*a*) The Gopath Brahman discloses the Physical order of Savitri Mantra which was perceived by Kavis endowed with clear heads (क्रान्त दर्शनाः)।

"Let us obtain *food* that sustains all animal life, from the *Sun*—the seat of all *combustible* vegetative energy. (भर्गः),—the nucleus of all potential forces (वरेण्यम्)—the reservoir of sublimited elements (देवः) and the controller of all planetary and cometary motions (सविता). May that sun enlighten our course."

(*b*) Here I shall explain the Upasna of Gayatri, described by Shankeracharya. "Let us meditate upon that Om who is Sachchidanand Swarupa. (ओं तत्सत्). *Savita* is that which presides over (सत्), and *who* is of the nature of creation; *Deva* is of the nature of (चित्) *who* enlightens all; *Varenyam* refers to unsurpassable nature, *who* is desired by all men; *Bhargah* stands for (आनन्द), the essential Being (गायत्री स्वरूपम्), who is free from Avidia—the conditional world. He alone can burn down all sin and ignorance. The contemplation of this Om irradiates our souls. Refined souls realise the analogy between Him who is the life of the sun and him who is the life of man. (योऽसौ आदित्य पुरुषः सोऽसावहं).

(प्रश्नः)

यदात्मतत्वेन तु ब्रह्मतत्वं दीपेभ्यमेनेह युक्तः प्रपश्येत्। तदा शिवम् सर्वतत्वेन शुद्धम् ध्यात्वा भर्गम् मुच्यते सर्वपापैः। १

सूर्योयथासर्वलोकस्य चक्षुः न लिप्यते चाक्षुषै र्बाह्यदोषैः एकस्तथा सर्वभूतान्तरात्मा नलिप्यते लोकदुःखेन बाह्यः। २

भोक्ता भोग्यं प्रेरितारंच मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मनित्यम्। एतद्ध्येयं नित्यमेवात्मसंस्थम् नातः परं वेदितव्यम् हि किञ्चिद् ३

(उपनिषद्)

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'अथ गायत्री न्यायम् प्रवक्ष्यामि

आत्म हस्तेकरणं (भोक्ता)	तन्मात्र गुणं (भोग्यं)	प्रेरकस्य पूर्वसत्ता, परावा + (प्रेरकःबाह्यः)
१ घ्राणम्	गंधः = नस्यम्	पृथिवी = सर्व लोकस्य घ्राणम्।
२ जिह्वा	रसः = रस्यम्	आपः = सर्व लोकस्य रसना।
३ चक्षुः	रूपम् = दृश्यम्	सूर्य्यः = सर्व लोकस्य चक्षुः।
४ त्वक्	स्पर्शः = स्पशर्श्यम्	वायुः = सर्व लोकस्य त्वक्।
५ श्रोत्रम्	शब्दः = श्रोतव्यम्	आकाशः = सर्व लोकस्य श्रोत्रम्।
घ्राणं + जिह्वा + चक्षुः + त्वक् + श्रोत्रम् = वहिष्करणं (ज्ञाता)	गंधः + रसः + रूपं + स्पर्शः + शब्दः = ज्ञानपंचकं ज्ञेयम्	पृथिवी + आपः + सूर्यः + वायुः + आकाशः = बाह्यं जगत् वहिष्करणास्य प्रेरकः

(A) वहिष्करणम्,— (ज्ञाता) ज्ञान पंचकम्— ज्ञेयम् { प्राकृतम् बाह्यम् जगत् + प्रेरकः

(B) अन्तष्करणम् ('आत्मा = धीः = ज्याातः) —ध्येयम्— { यो नः धियः प्रेरयेद् स परमात्मा, परं धीः, परं ज्योतिः = (भर्गः)

तस्मान्मंत्रोत्पत्तिः—

'तद्भर्गः ध्येयम् यन्नो धियः प्रचोदयात्' गायत्रीन्यायेन धी ध्येय ध्यान सम्बन्धो संध्या

संधीयते परं ब्रह्मयत्र संध्या प्रकीर्त्तिता

पूर्वां संध्यां जपंस्तिष्ठेत् सावित्री मर्क दर्शनात्। पश्चिमां तुसमासीनः, सम्यगृक्ष विभावनात्। (मनुः २ . १०१)।

*'उपत्वाग्ने दिवे दिवे दोषा वस्तर्द्दियावयम्, नमो भरन्त एमसि' (सा . वे अ १ खं २ मं ४)।

अपां समीपे नियतो नैत्यकं विधिमा स्थितः। सावित्रीमप्यधीयीत गत्वारण्यं समाहितः (मनुः २ १०५)

(पुनः) ओं कार पूर्वमुच्चार्य भू र्भुवः स्वः तथैवच, गायत्रीं प्रणवचांते जपो ह्येष उदाहृतः +

* उद्यन्त मस्तयन्तमादित्यमभि ध्यायेन कुर्वन् ब्राह्मणो विद्वान् सकलं भद्रमश्नुते (तैः आ० २ $\frac{२}{१}$)—II २ प्र० २॥

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केचित् सप्तव्याहृतां गायत्री पूर्वाद् गायत्री शिरश्च पश्चाद् प्राणायामे ऽनुस्मरंति×

(A) भूः भुवः स्वः जनः सत्यं महः तपः=सप्तव्याहृतयः सत्। चित्। आनन्दः। सविता। देवः। वरेण्यः। भर्गः। यथा क्रम मनु वदन्ति।

(B) आपो ज्योतिरसोमृतं ब्रह्म भूर्भुवः स्वरोम् =गायत्री शिरः

(a) आपः=स्वप्न पीतत्त्वात् सुषुप्ति स्थानः (b) ज्योतिः= द्योतनात् स्वप्न स्थानः (c) रसः रथः जागृत स्थानः (उप प्र $\frac{४}{८}$) (XI दै $\frac{६}{११}$)

(d) अमृतं ब्रह्म= जन्माद्यस्य यतः (वे. सू. १)

1. When a Yogi contemplates God, within himself, through the anology of the sun, he gets relieved of his sins, by virtue of the worship of the essential Phase of God (भर्गः)—the absolute and the unconditioned with no trace of the relative world about Him (सर्वतत्वे न शुद्धम्) All-calm, All-bliss, and All-peace (शिवम्)।

2. The *Sun* is the great eye of the universe and is not influenced by the miseries of the eyes in nature. In the same manner there is One, the great spirit of universe and is unaffected with the miseries of the spiritual world.

3. The saints wise and firm, have realised this spirit from the threefold syllogism of Cogniser, Cognition and the great illuminater of the cogniser, in the correlated material world.

4. Try O man, to know Him alone, always in your soul, for there is no science superior to it. (उपनिषद्)

To comprehend the Philosophy of Gayatri Mantra, let us dwell upon the syllogism of correlation in a still more graphic style. Let us proceed thus:—

THE ARGUMENT OF CORRELATION AND THE

गायत्री मंत्र

Origin of sensations. Strictly speaking, so far as Psychology regards them, sensations originate in consciousness. They are the peculiar modifications of our conscious mental life. But ordinarily they do not arise unless some of the organs of sense are excited by certain of those manifold forces of nature, which are adapted to excite them. We say they do not *ordinarily*; for sometimes persons, see sights, hears sounds, smell odours, feel touches and taste flavours, that are not caused by any excitement of the external, eye, or ear, or nose, or tongue or skin. Sometimes also the excitemenf ot memory or imagination, becomes so intense that its object is, as we

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say 'projected into space' and can no longer be distinguished, from a real object of sense. But ordinarily, 1. sensations of light and colour arise when the light, reflected from coloured objects strikes upon the Eye; 2. Sensations of sound, when the sound waves from vibrating bodies beat upon the Ear; 3. Sensations of smell, when the particles floating off 'Effluvia' from smellable substances are drawn over the skin of the nose, 4. Sensations of taste, when the stimulus is applied by pressing it against the nervous structures in these parts, after it has been dissolved in the saliva or in some other fluid. 5. Sensations of pressure and temperature, when the air currents touch the sense-spots of the skin. These sense organs are called बहिष्करणम् or *External Cognizers*. The nature of sounds, colours, tastes, odours and touches is well admitted to be cognizable. The outside means of exciting sensations are termed "*External Stimuli*."

(Cognizer = भोक्ता, Cognitions = भोग्यम्, External Stimuli = प्रेरकः)

The external stimuli are the illuminater of the बहिष्करणम्, in external environment. The stimuli exist quiet independent of cognizers in external nature. Without the existence of प्रेरक, the बहिष्करणम् will run blind. The illuminaters of the external cognizers are the बहिष्करणम् of the objective world :—

Cognizers— The five organ of sense in man (भोक्ता)	Cognizable = The object of sensation (भोग्यम्)	The External Stimuli = The बहिष्करणम् of nature प्रेरकः
(1) Nose	Odours	The Earth is the Nose of nature.
(2) Tongue	Fluids	The water is the Tongue of nature.
(3) Eye	Colours	The sun is the Eye of nature.
(4) Skin	Tactiles	The air is the Skin of nature.
(5) Ear	Sounds	The Ether is the Ear of nature
(A) Nose + Tongue + + Eye + Skin + Ear = बहिष्करणम् (ज्ञाता) The life of senses	Smell, Taste + Colors + Touch + Sound = Cognizables (ज्ञेयम्)	Earth + Water + Sun + air + Ether = External nature or or illuminater of बहिष्करणम् +

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Man lives on a double plane of existence. He lives the life of flesh and the life of spirit. The poets of nature and religious men agree alike in this. The metaphysicians of older Sanskrit Schools, styled these two mode of existence, the life of *Bahishkarana* and the life of *Antashkarana*, the outerth life of *Sense* and the innerth life of *Intellect*. The outer life of senses is one that is described above. The inner life of Intellect is what is described below :—

(B) Internal cognizer = अंतष्करणम् The life of intellect the organ of meditation = धीः = ज्योतिः = आभा	The objeet of meditation = ध्येयम्	He who is the illuminater of अंतष्करणम् is called the Intellect of nature or the Spirit of nature or the central Sun = परमात्मा परंधीः परंज्योतिः = भर्गः

The life of अंतष्करणम् is the life of spirit, Antashkarm = Internal cognizer. In Sanskrit it is termed *Dhi* [धीः], its cognizable = ध्येयम्. The Illuminater of धीः is therefore named the Intellect of nature. (धीः = ज्योतिः = आत्मा = *soul*) " We are the parts of one stupendous whole whose body nature is and God the soul"

'He who is the illuminater of धी is called the परं धीः, परंज्योतिः or परमात्मा. + = *God*. The Gopath ब्राह्मण considers भर्गः = परं ज्योतः Therefore the orgin of Gayatri Prayer. " *Let us meditate upon Bhergah who is the illuminater of our Spirit* "

The Science which treats of धीः, ध्येयम् and ध्यानम् is called संध्या; The Sandhya is the Aryan system of meditation on God. The word is derived from संध्या to meditate with the prefix *San* signifying good. It means meditation on God. All the Aryas should perform the *Sandhya*, every day in the morning and at evening, unless they are altogether unfit for it either physically or mentally. In the morning it should end with the sunrise and at evening with the appearance of the stars. Says मनुः II 101.

' Let a person stand during the morning twilight repeating Savitri Mantra, till the sun appears, and sit down at ease at evening to repeat it till the stars are distinctly visible.' He who desires to perform the ceremony of the daily recitation may even

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recite the Savitri near water, retiring into the forest, controlling his organs and concentrating his mind (मनु० II 104) अद्भिर्गात्राणि शुध्यन्ति, मनः सत्येन शुध्यति, विद्यातपोभ्याम् भूतात्मा, बुद्धिर्ज्ञानेनशुध्यति + 'The body is purified by water, the mind by veracity, the intellect by reasoning and the soul by righteousness (तपः) and *wisdom of God* (विद्या). (मनुः 5—109)

The Savitri when preceded by Pranava and three great Vyahrities (भूर्भुवः स्वः) and followed by Pranava should be used for Japa (repetition while meditating). The Gayatri when preceded by Om, and the seven Vyahrities and followed by the (गायत्री शिरस्) should be used for प्राणायाम . (शं: आ)

(A) **भूः, भुवः, स्वः, जनः, सत्यं, महः, तपः**=Vyahrities **भूः=सत्। भुवः=चित्। स्वः=आनन्द्। जनः=सविता। सत्यं=देवः। महः=वरेण्यम्। तपः=भर्गः ॥**

"God is the personification of existence, intelligence and beatitude. He essentially exists (तपः) an embodiment of Principles (महः), does design and is the interior reality (सत्यं), and imparts life and vitality to all external nature (जनः).

(B) **आपो ज्योतिःरसोमृतं ब्रह्म, भूर्भुवः स्वरोम्–गायत्री शिरः+ ॥**

Om is the name of eternal Brahma, who like the human spirit is the subject of the three phases of His existence.

In the wakeful Phase (भूः), He is called (रसं),—the regulater with precision and order, of the physical motions of the universe. रसः—रथः (निः दै०३—११)

II.—In the dreaming Phase (भुवः), He is called (ज्योतिः) —The contemplater of the eternal designs of the universe. =ज्योतिः =तेजः (उप० प्र० ४–८).

III. In the slumbering phase स्वः He is called आपः, folded within himself, all delight, and the Embodiment of all idea and Principles. तस्ययदापः प्रतिष्ठाशीलमुपशमे (Hi परि $\frac{3}{10}$)

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THE SONG OF THE SOUL.

(THE ARYAN BOOK OF PRAYER)

(I)

ओ३म्

शंनो देवो रभिष्टय आपो भवन्तु पीतये। शंय्यो रभिस्रवन्तु नः ॥

O all-pervading Mother, Sweet, divine!
Be pleas'd to bless the cravings of my soul
To reach Thy bosom. May this world of mine
Be full of bliss and peace from Pole to Pole!

(II)

ओं वाक् वाक्। ओं प्राणः प्राणः। ओं चक्षुः चक्षुः। ओं श्रोत्रम् श्रोत्रम्। ओं नाभिः। ओं हृदयः। ओं कण्ठः। ओं शिरः। ओं बाहुभ्यां यशो बलम्। ओं करतल करपृष्ठे।

I make a vow before Thy sacred throne
To try and hold my mortal heart away
From sin: my human organs shall be proof
To keep the word I give Thee on this day
My tongue, my nose and both the sides of palm,
My eyes, my ears, the genitals and heart,
My hands, my throat and head serene and calm,
Will sure remain from guilty deeds apart.

(III)

ओं भूः पुनातु शिरसि। ओं भुवः पुनातु नेत्रयोः। ओं स्वः पुनातु कण्ठे। ओं महः पुनातु हृदये। ओं जनः पुनातु नाभ्याम्। ओं तपः पुनातु पादयोः। ओं सत्यं पुनातु पुनः शिरसि। ओं खं ब्रह्म पुनातु सर्वत्र ॥

But glorious Father! I am weak and frail
And hence depend upon Thy loving grace,

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My sole efforts will not, O Lord, avail
The frightful host of heinous sins to face;
And, therefore, Lord, I meekly pray to Thee
To make me pure in mind and too strong
To yield to tempting sins; O make me free
To sit in peace and sing Thy glory's song.
O Living, Holy, Happy Father great!
The wise and omnipresent King of all!
The sole Eternal Master of my fate!
My mind and soul Thy gracious blessings call
To make my head, my eyes and passions pure,
To change my vicious heart and guide my feet?
To grace my brain and throat and make it sure
That sin will nowhere find a welcome seat.

(IV)

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ॥

I hold my breath in sacred awe and pray
O God of life ! O Holy God of bliss ! !
O Father great and wise and true ! This day
My soul arrives Thy glorious feet to kiss.

(V)

ओं ऋतञ्च सत्यञ्चाभीद्धात्तपसो ऽध्य-जायत ततो रात्र्य-जायत ततः समुद्रो अर्णवः ॥

By God's command the Nature brought to light
The Principles and atoms of this Earth,
Then came chaos and heat and motion bright,
And then the waves of Ocean had their birth.

(VI)

ओं समुद्रादर्णवादधिसंवत्सरो अजायत । अहो रात्राणि विदधद्विश्वस्य मिषतोवशी ।

And after this the planets moved aright
Along the annual course of heaven blue,

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The King of all creates the day and night
Without effort and in their order due.

(VII)

ओं सूर्य्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत। दिवञ्च पृथिवीं चान्तरिक्षमथो स्वः॥

And as before the Maker made again
The sun, the moon and bodies dark and bright,
The sky above, the place unknown to pain,
The home of bliss—The realm of holy light.

(VIII)

ओं प्राची दिगग्निरधिपति रसितो रक्षितादित्या इषवः। तेभ्योनमो ऽधिपतिभ्योनमो रक्षितृभ्योनम इषुभ्योनम एभ्यो-ऽस्तु। योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः

Thou art before us Father good and wise
The mighty king who saves the world from woes!
Who made the sun that from the East doth rise
And on this Earth his beams of lustre throws–
The lustrous beams which shower life on Earth,
And make us living through thy blessed grace.
O Lord to thank Thee for Thy gift of birth
I bend my knee before Thy Holy face,
I thank Thee also for Thy rule benign,
Thy kind protection and Thy blessings sweet,
And those who are the dreaded foes of mine
I lay them humbly on Thy gracious feet.

(IX)

ओं दक्षिणा दिगिन्द्रो ऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः।

O Mighty Sovereign! Thou art on our right,
Our great Protection from the dreaded brood
Of boneless reptiles! Lord of Vedic light!
Thy sages come to teach us what is good.

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(X)

प्रतीची दिग्वरुणो ऽधिपतिः पृदाकू रक्षितान्नमिषवः ।

Thou art behind us gracious King adored!
As great Protector from the horn'd beasts!
Thou hast to save our humble lives stored
The hungry world, O Lord, with human feasts.

(XI)

ओं उदीचीदिक् सोमो ऽधिपतिः स्वजो रक्षिता शनिरिषवः।

And Thou art to our left O Peaceful King!
To save us from the self-born insects' bane
By Nature's heat. Thy praise we humbly sing
O loving Saviour from the pangs of pain!

(XII)

ओं ध्रुवादिग् विष्णुरधिपतिः कल्माशग्रीवो रक्षिता वीरुध इषवः।

Thou art below us Omni-present King!
To nourish life with plants of tuberous roots
And verdant trees that a leafy shelter bring
And yield to us ten thousand kinds of fruit.

(XIII)

ओं– ऊर्ध्वा दिग् बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्ष इषवः।

Thou art above us Great and Holy King!
To develop and protect us on this Earth,
Thy grace the vital drops of rain doth bring
To fill with corn the seat of mortal birth.

(XIV)

ओं– उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम्। देवं देवत्रा सूर्य्य मगन्म ज्योति रुत्तमम्॥

May I obtain the Glorious God of light,
The wisest God of bliss, the Lord Supreme,

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The Sun that keeps the Souls of mortals bright
And forms my humble prayer's Sacred theme.

(XV)

ओं उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्य्यम् ।

The diverse objects of this wonderous Earth
Are beacon lights to guide us on to know
The glorious sun of life who gave them birth,
And sent His Ved the righteous path to show.

(XVI)

ओं–चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यावा पृथिवी अन्तरिक्ष ँ सूर्य्य आत्मा जगतस्तस्थुषश्च स्वाहा ।

How wondrous is the Lord of Holy Light
The sun's support–The God of Moon–The source
Of shining bodies —Life of fire bright—
The heaven's Lord—The king of Earth–The Force
That made the sky and countless kinds of things
That move and do not move. O Lord of might!
My humble heart Thy sacred prayer sings
So let me think, and speak and act aright.

(XVII)

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥

The ever—wakeful Eye, eternal, pure!
That watches close the deeds of right and wrong,
Whose holy grace the learned souls secure,
May bless in love my prayer's sacred song!
And we may live and see a hundred years,
A hundred *autumns* fear His holy name,

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And sing His glory free from human fears—
That close attend the heels of *earthly* fame!
And if we live for more than hundred years
May same delight attend us all the days
We live, and bring us all the sacred cheers
For which my heart to gracious Heaven prays.

(XVIII)

ओं भूर्भुवः स्वः। तत्सवितुर्व्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥

O God of life, the Holy Lord of joy!
The King of all the regions high and low!
The Lord supreme whose blessings we enjoy,
Who shapes the Earth and lets the mortals grow;
We seek Thy glorious feet to meditate
Upon Thy sacred form of Holy light
Which drives away the gloom of sin we hate,
And makes us Heaven's shadow pure and bright,
And worthy sons to share the Father's grace;
O gracious Father fill our souls with light
And let us tread Thy path with open face."

(XIX)

ओं॥ नमः शम्भवाय च मयोभवाय च नमः शङ्कायच मयस्करायच, नमः शिवायच शिवतरायच॥

And now we *bow* to Thee O God of calm!
O God of peace and Lord of sacred joy!
Thy grace supplies to burning hearts a balm,
And gives us all we rightfully enjoy.

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THE PROBLEM OF DEATH.

DEATH, A SCARE

" Death may come
He'll find me ready
Happier man am I."

"The Problem of Death" is but an auxiliary to " The Problem of Life " by the author. The former is easy to understand if the latter has been read and studied with care.

Death brings about but a temporary change of the body from one form and condition to another. It is the Ego that undergoes all these transformations led by the quality of actions performed in previous lives. It is thus apparent that our present existence as such is the result of numberless previous births and deaths. When we have so often died simply to be born again and again, Death, it may be persumed, has become an intimate friend of ours, and when a friend as such comes to us we should always be glad at heart and be ever ready to show him every courtesy. Such is, however, not the case. We are afraid of Death. We wish he may never approach us. But why ? Simply because the mundane ties have kept us bound in strong chains ; the unrealities have become to us something more than realities ; wife and children, friends and parents, have won our tender affections and the consequence of all this is that we cannot, or rather do not, muster courage to give all these up for the sake of one who has been so long intimate with us and who has so often come to us uninvited. Die we must, but it is ever our heart-felt desire that Death may continue, till eternity, to postpone his approach to us. It is the most reckless enjoyment of all wordly pleasures that brings about all this weakness of

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heart and sense. We do not care to improve the life that we are leading. We do not think for a moment that it is our individual actions that bring their own return, be it a glory or a gloom. Oftentimes we blame our Almighty Father for having placed us in abject circumstances, for having made us subject to all sorts of diseases, for having made us unhappy and miserable. Even a leper would sometimes curse his own fate but would never be found willing to die. Our old and intimate friend is thus a stranger to us in every life we lead. His very appearance is repugnant to us. If we are but once convinced of the fact that our individual actions are the mainspring of our existence, that our present circumstances are wholly in consonance with the actions we performed in our past life, and that if we but mind our present actions we shall improve the next birth and shall find ourselves in more favourable circumstances—circumstances that will enable us to still improve the quality of our actions and find an opportunity of further improving the life that is to follow—we are sure to face Death boldly, and yield ourselves readily to his cold grasp. To such Death continues to be a friend of old. To such his approach is a blessing rather than a curse.

Whenever a malady of an infectious or a contagious type makes its ghastly appearance in a city or a village, people are seen to leave their respective affected quarters and to fly to distant places with a view to escape the scourge. But they really fail to understand that Death, whether ordinary or extraordinary, is nothing but Divine Dispensation or in other words a creation of their own, and that wherever they go, it cannot but be God's place and that Death, who stalks unseen, must overtake them whenever their time comes, or more properly when the virtue of their past actions fades and that they can never escape his grinding jaws.

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Suppose a man by thus running away escapes the scourge, should he pride himself over his flight or should he thank his past actions which were not of the nature to enrol him amongst the millions that so yielded to the scourge? The latter and not the former stands to reason. It has been observed that males and females of all grades and ages have lived in affected quarters yet have never succumbed to Death, while others that have fled away to remote places, the scourge has followed them to their heels and when the time came they had to be numbered among the dead.

There is hardly any mystery in the above statement. It is as plain as it can be. If one can escape Death by thus running away, why, then, let all of us, for the sake of our precious lives, run from Asia to Europe and from Europe to America and go on doing so in a rotatory way, never stopping any where, and we shall never die.

All such havocs, when making their hideous appearance are most foolishly construed, by many, into the cruelty of God or into His awful and unlawful wrath on His own creatures, or to want of sanitation. Be it said, by way of warning, to all such thinkers that the Almighty Father is neither cruel nor is He awful or arbitrary. As worldly laws guide us in all our worldly affairs, so Divine laws dominate us in all spheres. If we are only reasonable and think but a little deep we can realize the mystery of death. God has endowed us with intellect which should be our best guide in all worldly affairs. Our first and foremost duty is to make a good use of this intellect and we shall never have the least cause to murmur or to thus transfer the blame to our Almighty Father—the blame that is actually due to our individual actions.

As regards the plea of want of sanitation, it may be urged that if people begin to be affected by

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plagues or similar other fatal diseases by living within the contagious or infectious atmosphere of a town or a village or in dirty surrounding, then lepers and the dirtiest beggars living on most unwholesome food and in the most insanitary condition of the body, what to say of the locality, should be the first to die. But it has been observed that such is not the case. Healthy people in the midst of all cleanliness are seen to fall a prey to death while the dirtiest class of men have been known to survive the worst type of a havoc, for the simple reason that their thread of existence has not yet run out and it must not run out until and unless they have enjoyed or suffered, to the fullest extent, the result of good or evil actions done in the life just past. These are bare facts, and facts as such should always appeal to all reasonable persons.

Again, causes of death are too often classified into natural and unnatural, and timely and untimely. We all know what natural death means. Death by embryocide, infanticide, suicide, homicide or by drowning, is generally termed unnatural, Timely death is natural yet comprehends fullness of age. Untimely death is death before fullness of age. It may either be natural or unnatural. Thus causes of death vary. But death from whatever cause it may ensue *is* death in the widest sense of the word. Death is thus nothing but the various causes which tend to bring about the separation of the Soul from the body. Death is truly *one*. The difference is only in the from in which he appears to us. With our limited knowledge of that All-devouring Power, we are at perfect liberty to define his appearance as natural or unnatural, timely or untimely. The different causes of death are thus the result of different grades of collective actions performed by us in our past life. Thus death, from whatsoever cause he may approach us, is *real* death. Causes may vary, death

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varies not. The separation of soul from body is a fact common to all that die. With man, births and deaths are most unconscious trials. It is the collected result of our past deeds that leads our egos most unconsciously to take their birth or to die.

As different persons addicted to different sorts of intoxicants most recklessly resort headlong to different places where such can be had, so the egos of different grades, influenced by actions of different qualities most unconsciously enter into the womb of their choice, caring not, in the least, whether the choice so made is good or bad, or whether it will bring them endless pain and misery or eternal joy. Thus *the Ego remains perfectly blind when seeking its own seat of fresh birth.*

Right action charges the ether with everything that is holy and good. Evil action equally charges the same ether with everything that is unholy and evil. The former reacts and charges us with the predominence of virtue, happiness, sound health, long life, timely death, and brings on timely rain, good harvest and so on. The latter reacts and charges us with the predominence of passion and darkness, unhappiness, bad health, short life, untimely death, it brings on untimely rain, bad harvest, death of children before their parents and so on.

The Past as well as the Future exists in the present, the former in a developed state while the latter in a state as something undeveloped. For instance, all Past impressions of yesterday are present in the mind to-day in a state of development, while the Future of to-morrow already lies in the womb of the Present in an undeveloped form, for development the next day. To-day has thus both Yesterday and To-morrow in modified forms. Our Present condition, in like manner, contains the condition of our previous life as well as of the life to come. It is the developed mind alone that can read the impressions

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thus stored up in ether and take a warning. The ether above us has been, and is being charged, for the most part, with the impurities of our evil acts, thoughts and utterances. Famines, plagues, untimely rain, death, scarcity of food and untimely loss of offspring are nothing but the outcome of evil actions and it is the reaction of the ether so charged which pays us in our own coin. For what is going on round us none else is to blame but we ourselves.

Man, with divine intellect in him, is the architect of his own birth and death, of his own happiness and sorrow without the least Divine interference. If he does not mind his present actions, thoughts and utterances, when, by the aid of intellect he is in a position to do so, he must, in his next birth, rue the bitter consequences of his present folly. A man's birth and death are events of his own making. The Almighty Father has already endowed him with so rare a gift as that of intellect and it is by the aid of intellect that he is to find his way out towards salvation, or lie rolling in the dirty gloom of misery and sorrow.

DEATH—A MYSTERY.

"She nothing said on Death she kept her eye,
"As soon He left the spot, she walked behind,
"Why dost thou follow me?" said Death, "All die,
"My harvest this, in Death's mill all I grind."

(Savitri from "The Fruits of Leisure" by the author.)

The enigma of death is almost beyond ordinary human comprehension. The numberless different ways in which we have to give up our lives is a puzzle that defeats all human attempts to solve so difficult a problem as "The Problem of Death." Diseases, which our body is heir to, are so many errands of this Mighty Force in Nature. Sometimes we are confined to bed for months, nay for years together and get over the ordeal, and speak volumes in praise of the physician's skill; sometimes we

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succumb to prolonged disease which defies all medical aid and results in death. In the latter case we are apt to pronounce the result as something inevitable and the protracted disease as nothing but the Divine ordeal or rather the ordeal of our past actions that we must pass through before Death can overtake us. Sometimes we fall ill to-day and die to-morrow. Sometimes Death overtakes us without the least previous notice, in which case we feel no pain and die either lying, sitting, standing or sleeping. This last form of death is for those who were peons in their previous birth and were, naturally, none the less the same in their present one. Sometimes we are overtaken by plague, cholera, small-pox and a few other fatal diseases which spread an infection or a contagion and approach us with a warrant that must be served in ninety-nine cases out of a hundred. The approach of such havocs should afford us sufficient food for meditation. If there is a God—the Sole Dispenser of all wordly affairs—a God that is said to be just and merciful—then He under no circumstances whatever can ever be unjust or cruel to His most beloved creatures. As just, He must reward us for our good behaviour, and punish us when we turn away from the path of righteousness. A plague is an epidemic which is considered by us as something most cruel, as something that creates a general havoc and as something that comes to us in the shape of Divine punishment. All these may be true, so far as they stand to reason. If we only try to penetrate a little deep into the mysteries of Nature and try to solve them, we are apt to find that in case of man the Divine hand has nothing whatever to do with it. By the aid of intellect, a faculty common to man only, we can create the whole divinity, the whole Kingdom of Heaven within us. Once realised, the so-called mysteries of birth and death no more remain a puzzle. So long as a room is dark, to find out things in it we have simply to grope, but if we can but once bring in the light, every article of

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furniture is placed within our sudden view and easy reach. In like manner if we can but once strike the Divine Light within us, mysteries no more remain mysteries. We begin to see everything as it is, and in its proper place. As we have said, in the case of man the Divine Hand is nothing different from him. Man is the divinity himself, if he can only try to become so. Man is immortal and the body is merely the vehicle that appears and disappears so often, and carries him from one journey of life to another. If man, as such, cares not to improve his own condition in the life that he is leading, he is verily worse than a brute, and as an elephant, by means of his own tusk throws dust all over his body, so he through sheer ignorance brings upon himself all sorts of miseries and all grades of sorrow and pain. So long as darkness is his share, he cannot discriminate right from wrong, Virtue from Vice or God from Nature,. In fact every trifling occurrence in Nature is a puzzle to him. In his helpless moments he is ever found attributing all such happenings to the Will of God. But the moment Divine Light enters, he begins to see Nature as something diametrically opposed to what he was so long led to think. It is at this stage that Death no longer remains a mystery, and that the various causes of death are no longer attributed either to the direct Will or to the undue Wrath of God. An individual, at this stage, begins to realise the true state of affairs. He sees, as through a telescope, all distant objects coming very close to him. He sees that he is the architect of his own birth and death. He then intuitively finds himself the victim of actions of his own making in the past life. He shudders at the thought of what is past. He knows not how to undo what he has once done. In the midst of all this despair, a ray of hope is seen to rise within him. He musters courage and sets about improving his present life and thereby an-

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nihilating the combined result of his past actions. He is no longer afraid of death or of the manner in which he may come to him. He has then the greatest consolation that the sooner he dies the better, for thinks he and rightly too, that in his next life he is sure to be placed, by virtue of present improved actions, in better circumstances—circumstances that will enable him much more easily to still further improve the life following. To such a man Death as leveller destroys distinctions and reduces every thing to equality. To such a man Death is a certain blessing, and it is to such that death, no longer remains a mystery.

DEATH—A CERTAINTY.

"To me, no pleasure, Death, he ever brings ;
Now reaps the harvest sows again,
So death is lot alike of poor and Kings,
Our pride of show and pomp is vain."

Every blessed being on earth has death his lot to share. The wise and thoughtful quietly and gladly yield to this inevitable law of the Supreme Being. It is the unwise and thoughtless that are afraid of the invincible arms of the all-devouring. For true it is "Cowards die many a time before their death, the Valiant never taste of death but once." One who is born must die, whether he may be willing to do so or unwilling. If he has created a bright angel of good actions done in the life just past, he has no fear whatever, but if he has been instrumental in creating a dark ghastly figure of evils it always frowns upon him with its most hideous appearance and grisly teeth and renders his life a burden of fear and woe. But, in either case, death is bound to overtake him at the appointed time, in the one peacefully, in the other painfully.

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Even those that have, in one existence, led a pious life and have never gone astray from the noble path of righteousness or rather have performed hard penances, have been observed to suffer most dreadfully at the time of death. The reason of this is not far to seek. Their pious actions in present life, due to force of character, have nothing whatever to do with the sort of death they have to cope within their present existence. It is the combined result of their past life that guides them in their present state of death, and which no force in nature can obliterate. Their present piety has the virtue to improve the condition of death following their subsequent birth.

Once an angel of God approached the Almighty Father and asked Him if He ever had an occasion to smile, "Whenever a lot of persons", said the Lord "are trying their utmost to kill a person whose thread of existence is yet in store, I cannot but *smile* at their vain and foolish attempts."

In the tales of the Arabian Nights there is a story illustrative of the unavoidable dart of Death. A son, an heir to the crown, having been born to a king, he summoned all the best astrologers of the kingdom to consult by stellar calculations, the duration of the prince's life. After a most careful reckoning all came to the same conclusion and with one voice said that when the prince reached the age of fourteen his life would be in danger. The King hearing this ordered his vizier to prepare a subterranean house lined all over with strong iron sheets, making, at the same time, sufficient provision for ventilation. The house was ready and the prince was ordered to live therein and to receive all the necessaries of life, at stated hours, from the most confidential vizier in person. This order was duly carried out, but when

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the time came, the prince, in a childish freak, most unconsciously, jumped up for a knife in an upper shelf inside the apartment. He snatched the knife, but giving up the grasp had to tumble down; the knife fell upon his throat and killed him.

A young graduate of Bengal suffered for years together from a certain incurable disease. One day, in the morning, he was found dead on his bed leaving his unhappy parents, a wife of about eleven years old, and a host of other relatives to mourn his untimely death. The most sad event filled the house with lamentations and cries when to the surprise of all bystanders, the young lad suddenly rose up from the dead and asked for a certain remedy which he said, he was told by a reverend spiritual being in the heavens to apply. The suggested remedy was duly applied, his long-standing malady disappeared and he lived the life of a healthy young man to die exactly one year after.

It might be an idle dream of the Ego but there seems a degree of truth in it, in as much as, the lad in question was literate and belonged to a highly respectable family in the metropolis of India, whose relatives are men of sound education and hold high and responsible posts under the British Government.

The above shows that death is a certainty and that even if we die we can yet be restored to life if the time has not come for it to become extinct.

Two different persons of the same name, says an old gentleman of unquestionable respectability, lived in the city of Almora in two different but adjoining wards. One of them died, and the story-teller too went along with others, to the house of the dead to join the cremation ceremony. When the corpse was duly placed on the bier and was being tied, it showed

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signs of life. It was at once unbound and uncovered and the man was actually restored to life. He was not taken back inside the house when a hue and cry was suddenly heard from the adjoining ward. All the persons that had collected there, in a body, proceeded to the spot from whence the sounds of lamentation were coming, and to their utmost surprise they found that a man bearing the same name as the one that had lately died and was subsequently restored to life, had all of a sudden without any previous symptoms of illness fallen down and given up the ghost.

Science may have its own theories to explain away similar instances of Divine Authority, and some may say that when we, men, are apt to make numerous mistakes, it is no wonder if in the Universal dispensation of God a few such instances of oversight may not be impossible. The truth, however, is that it is our own ego that is sometimes apt to make mistakes—the ego that is the creation of actions done in our previous lives, the ego that creates a new body each time, and destroys it through the instrumentality of death.

Mind is higher than speech. For when two plums or two Haritaki-fruits, are held in the closed-fist, they are therein enclosed, so are name and speech included in the mind. When one wishes in his mind to study the Mantras, he does study them, when he wishes to perform works, he does them, when he wishes for this region or that, he has it. In Mind is the Master, in mind the supporter of all, in Mind is Brahman. Meditate on Brahman in Mind (*Chhandogya*).

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European Commentators of the Veda

AND

SWAMI DAYANANDA.

III.

Beyond this vitiation of sociological evidence by general subjective states of the witnesses there are vitiations due to more special subjective states. Of these the first to be noted are of the class which foregone conclusions produce. (Herbert Spencer.)

No new problem can be solved satisfactorily or even approached in a spirit of fairness if the person handling it starts not with a view to find out the truth and follow a line of thought to its logical consequences no matter how startling, shocking, surprising, dissolving, dislocating and unhinging they may be; but with certain preconceptions and pre-occupations and with the avowed or more or less disguised but for that reason none the less distinct purpose of bolstering up a case. A preconception dominating thought is the greatest hindrance to the perception of truth. If a man, however learned, reads certain records of the past about the modes of whose interpretation he knows absolutely nothing and which, he thinks, have to be deciphered like hieroglyphics with an ill-concealed desire to shut out from his mental vision all meanings which go to weaken and undermine certain theories and hypotheses which were framed long anterior to the discovery of these records and therefore necessarily without reference to the data supplied by them, he is ill-fitted for reasons patent even to a tyro in psychology to form a correct and impartial judgment about the contents of those works. In his search for truth he is confronted with intellectual and psychological difficulties of his own creation. The effort to surmount which being painful in the extreme repells his sub-conscious self and stirs deeply and by no means pleasurably under-currents of consciousness which imperceptibly influence all his processes of thought and vitiate, poison, and corrupt at their source all modes of feeling and all psychological aids to perception. Difficulties like that are fatal for the simple reason that the feeling of the investigator and his inmost though scarcely

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felt desire militate against a right solution. The psychosis of a scholar like that may be compared to the mental state of the over-fond senile father who deliberately shuts his eyes to the real character of his favourite son for fear lest he should discover plague spots and loathsome blemishes in it.

We are afraid most of the well known European commentators of the Veda are obsessed by these prepossessions and in spite of their being clever dilectitions who can gloss over their real main-springs of action and make the worse appear better, betray these in their works quite unconsciously. These unconscious betrayals are imperfect but sure outward indications of the desperate, torturing and agonising struggles of the inmost dominating bias to seek an outlet and an expression.

The prepossessions which vitiate the whole system of interpretation of these commentators are:—

(*a*) A dogmatic belief in the absolute superiority of Christianity over all the other religions of the world.

(*b*) A blind belief in the Theory of eternal and uninterrupted progress of the human race and the consequent belief in the decided superiority of this age over all past periods of human history.

(*c*) A stupid or unreasoning belief in the superiority of all Occidental races over all Oriental races—a supercilious self-complacent consciousness that the present-day political superamacy of Europe in the Orient is Divinely ordained in the sense that it is due to the inherent and natural superiority of the European over the Asiatic owing to climatic and other causes which no endeavour or volitional activity on the part of the subject races can overcome.

Let us take these stupid prepossessions *seriatim*. Most of the European commentators profess Christianity and firmly believe that it is the only divine religion in the world and that it was impossible for primitive races to have attained to a state of civilization, culture and particularly philosophical and metaphysical knowledge rendered possible by the coming of Christ and vicarious atonement. They are therefore always anxious that their line of Vedic research should not come into collision with their cherished theological beliefs. The Vedic conception of God *ought not* to be so sublime as the Biblical conception for if it be so, it can by no special pleading be main-

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tained that the Bible was an exclusive revelation which miraculously arrested the progressive degeneracy of the human race by a belated exercise of mercy on the part of Jehova. It is, therefore, blasphemy to follow any line of research no matter how rational, and absolutely compatible with historic truth, which may lead to conclusions subversive of the fundamental bases of faith and essential conditions of theological belief.

In the first part of the nineteenth century it was thought necessary that the Vedas ought not to be proved to have been in existence prior to 3000 B. C., for how could the Vedas have existed when according to the Mosaic chronology Adam and Eve had not been created even in the Divine Mind.

It is a pity that even Professor Max Muller with all his conscientiousness, broad-mindedness, impartiality, love of truth and capacity for hard work has not been able to free himself from this obsession. The following excerpt from his "History of Ancient Sanskrit Literature" clearly reveals his theological bias.

> "History seems to teach that the whole human race required a gradual education *before, in the fulness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a higher truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life.* After the primeval physiolatry, which was common to all members of the Aryan family, had, in the hands of a wily priesthood, been changed into an empty idolatry, the Indians alone, of all the Aryan nations, produced a new form of religion, which has well been called subjective, as opposed to the mere objective worship, of nature. That religion—the religion of Budha has spread for beyond the limits of Aryan world, and to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But, in the sight of him with whom a thousand years are but one day, that religion, like all the ancient religions of the world, *may have but served to prepare the way of Christ by helping through* its very errors, to strengthen and to deepen the ineradicable yearning of the human heart after the truths of God."

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Is not this begging the whole question? This mode of reasoning is more worthy of a supernumerary in the legal profession than of a person of distinguished attainments like the late professor Max Muller. All his habits of close reasoning and perspicuous thinking could not save him from the blinding effect of religious bigotry. Theological bias is indeed most seductive and allures the most wary into pitfalls.

Again, in his "Introduction to the Science of Religion" the learned professor says:—

> I make no secret that Christianity, I mean the religion of Christ *seems to me to become more and more exalted the* more we know and the more we appreciate the treasures of truth hidden in the despised religions of the world.....
> .....Christianity enjoyed no privileges and claimed no immunities when it boldly confronted *and confounded the most ancient and the most powerful religions of the world*, even at present it craves no mercy, and it receives no mercy from those whom *our missionaries* have to meet face to face in every part of the world, *unless Christianity has ceased to be what it was, its defenders should not shrink from new trial of strength,* but should encourage rather than deprecate the study of comparative theology."

The position of Max Muller is most ludicrous and it is indeed strange that a clear thinker and close reasoner like him did not see the preposterousness of his line of reasoning. At the commencement of the paragraph the learned profesor calls those people "dangerous allies" who would "lower all other religions in order to exalt Christianity" because, as he says, "science wants no partisans," but by an irony of fate hard to explain this denouncer of partisanship towards the conclusion of that very paragraph becomes a partisan of partisans and not only tries to lower all other religions but credits Christianity with having confounded the most ancient and the most powerful. It would almost seem that Max Muller has a latent wish in his subliminal consciousness that unless the referee resolves upon declaring for a particular party beforehand, he should not order the game to begin. Fancy a man displaying such a deporable spirit of extreme partisanship playing the role of an impartial judge and preaching a sermon on the dangers of taking sides before entering a line of scientific research. *Oh tempora! O Mores!*

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When a man of Professor Max Muller's subjective achievements is so completely under the dominion of this bias, it cannot be claimed that "scholars" who are avowedly Christian propagandists are free from its dominating influence Monier Williams does not even pretend that he has studied the Vedic religion with a view to find out the truth about it. In the "Introduction to his Indian Wisdom" he says:—

> "*It is one of the aims, then, of the following pages to indicate* the points of contrast between Christianity and three *chief false religions* of the world, as they are represented in India."

It is in vain to expect fairness from a person who starts with the assumption that a certain religion which he is going to study is false and looks for nothing but points of contrast between the religion he professes and that which he is going to investigate. One need not be surprised if a man like that should look at the religion he studies in such a spirit with jaundiced eyes. It is but natural that an Introduction begun in that way should be concluded as follows:—

"It is refreshing to turn from such unsatisfying systems, *however interspersed with wise and even sublime sentiments*, to the living energising Christianity *of European* nations."

Every fair-minded man will admit that the ancient Indian sages were better fitted to catch the spirit of Vedic teachings than are the modern Orientalists whose sole stock in trade is constituted by conjecture and the slippery science of comparative philology. An impartial man would place much more credence on what the ancients present as the right interpretation of ancient scriptures than on his unaided judgment, but what is patent to the meanest understanding does not commend itself to a scholar like Monier Williams. A man wearing the spectacles of prejudice must needs take distorted views of things. Even a cursory study of the Upnishadas and the Darshanas must have convinced Monier Willians that their teachings are lofty and sublime. If he had not been possessed by hobgoblins of his own creation, he would have come to the only possible conclusion that since the authors of these works distinctly acknowledge their indebtedness to the Vedas for their magnificient teachings, there must be something intrinisically wrong in the modern European method of Vedic interpretation. But the hobgoblins wo'nt let him take the right view. They conjure up all sorts of visions and illusions and make their poor

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victim dance to their tune. Instead of thanking these sages for affording illumination and serving as a finger post in an impenetrable jungle, Monier Willians falls foul of them and attacks their honesty. Says he in his "Hinduism."

> "Hence were composed the mystical Upnishadas already described. Be it remembered that these treatises were not regarded as antagonistic to revelation, but rather as complementary to it.....
> Brahminism and rationalistic philosophy, therefore, advanced hand in hand. Any Brahmin might become a philosopher, *provided he gave* a nominal assent to the Veda."

And again

> "The orthodox schools of philosophy, on the other hand, were the *homes of these rationalists who sacrificed honesty at the shrine of Brahmanical respectability. The schools went through the form of acknowledging* the authority of the Vedas."

To what depths of meanness and uncharitableness can bigotry descend! One might with equal truth contend that the Pope of Rome suffers people to retain the position of Cardinals who preach that the doctrine of Immaculate Conception does not find sanction in the Bible or that the Church of England exalts to the position of an Archbishop a person, who believes and preaches that the Bible teaches agnosticism. It is conceivable that a church may so degenerate that it may not put out of its pale persons who pay only a hypocritial homage to its fundamental principles, but to think that any church, however degraded, would let persons who father doctrines on it which it knows to be opposed to its fundamental dogmas pose as its supreme pontiffs is monstrous. The authors of the Upnishadas and the Darsanas have been regarded as "Rishis" which means according to the Nirukta accredited expositors of the Veda; but common sense and bigotry can not go together. If religious bigotry drives Monier Williams to make wild statements, it prods Abbe Dubious to indulge in fatuous inanities and farragos of absurdity which are still more exasperating and which decidedly reveal a hopelessly perverse understanding. Says he:—

> "*There is every reason to believe that the true God was well known to the people of India* at a time when they first banded themselves together as a nation. *For who can doubt that our blessed religion was originally that of the whole world?* Who can doubt that it would have exercised universal sway from the days of Adam to the end of time if its original form as estab-

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lished by God Himself and its primitive traditions had been carefully respected."

Further on the Abbe expresses a wish that the Cross may fly over Hindu temples. Does not the Cross symbolise the crucification of Christ? If it does and if it also is a mystic representation of the fundamental Christian doctrine of vicarious atonement, how can the religion established by God in "the days of Adam" which could not have anything to do with Christ or his crucification be claimed by a Christian priest as "our blessed religion." It does not matter if the fundamental doctrines of Christianity are dashed to the ground so long as it is possible to prove that Aryan sages who flourished ages before the birth of the Jewish race as a distinct social entity could not have been the recepients of Divine Revelation for God is verily the father of the Jews alone and was so even before there were any Jews in the world.

Maurice says :

> Many of the assertions in the preceding extract, when first made public had so much the air of romance, and in particular the idea of calling in the aid of astronony in corroboration of the Mosaic records, I mean that portion of them which details the events of the first ages, appeared so very eccentric to many of my readers, that *they concluded it to be dictated by the sole desire of establishing, at all hazards, a favourite hypothesis*; and while they give me some credit for ingenuity in forming it, *utterly rejected the conclusions deduced from it.* But express information having since that period been received from India, that a more ancient sphere actually existed among the Brahmins, and *the cosmogony of Moses, as well as all the leading doctrines in the initial chapters of genesis, having been proved to be consonant to the accounts in Sanskrit histories*, investigated by Mr. Wilford and others upon the spot, and, in short the system now clearly proved to *be the same*, the detail of Moses having been dictated, as I contend, by inspiration and that in the Sanscrit records preserved inviolate among other primeval traditions relative to the old world at Casi, or Benares, my hypothesis will probably not now be looked upon as totally romantic and visionary. (History of Hindustan vol I)

He then goes on to indulge in much more moonshine and balderdash concieved in the same strain. But this is not all. The Revd Mr. Ward goes a step further and condemns the prince of

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Oriental scholars Sir William Jones for having devoted his life to unearthing the recondite treasures of the past.

This pious and zealous missionary and scholar quotes the following paragraph from Foster's essays about Sir William Jones' activities with approval:

> I could not help feeling a degree of regret, in reading lately the Memoirs of the admirable and estimable Sir William Jones. *Some of his researches in Asia have no doubt, incidentally served the cause of religion, but did he think the last possible direct service had been rendered to* Christianity, that his accomplished mind was left at leisure for hymns of Hindoo gods. Was not this a violation even of the neutrality and an offence, not only against the gospel but against theism itself? I know what may be said about personifications, license of poetry and so on, but should not a worshipper of God Himself be under a solemn obligation to abjure all tolerance of even poetical figures that can seriously seem in any way whatever, to recognize the pagan divinities, or abominations, as the prophets of Jehovah would have called them? What would Elijah have said to such an employment of talents? It would have availed little to have told him, that these divinities were only personifications (with their appropriate representative idols) of objects in nature, of elements, or of abstractions—He would have sternly replied—'And was not Baal, whose prophets I destroyed, the same?'

In our next article we propose to give some extracts from the works of Orientalists in support of our proposition and will try to show that the impartiality of an "Orientalist" is in *inverse ratio* to the intensity of his belief in dogmatic Christianity.

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OUR LIBRARY TABLE.

(1)

We have received a copy of "The Vaishnavite Reformers of India," published by Messrs. G. A. Natesan & Co., of Madras. The booklet contains a series of seven essays on the Lives and Writings of the principal religious reformers of the Vaishnavite School of India. "The treatment is critical and historical; but special prominence has also been given to the literary side of this School's activity."

A special chapter is devoted to the exposition of the Visishta dwaita philosophy according to Ramanuj. The publication meets a longfelt want, and we trust it will have a wide circulation among the followers of the Vaishnavite reformers.

(2)

From the same enterprising firm, we have received "A Collection of the Presidential Addresses" delivered at the 25th Indian National Congress, the Indian Industrial Conference, the Indian National Social Conference, the Common Script Conference, the Theosophical Convention, the Convention of Religions, the All-India Temperance Conference, the All-India Kshatriya Conference, the Theistic Conference, the U. P. Exhibition, the Hindu Mohamedan Conference and the Indian Ladies' Conference, held in these Provinces, in the year 1910. The publication is useful and will find many readers among that distinguished band of Indian patriots who are engaged in fighting the constitutional battles of their country, as well as among those who are politically inclined, for the major portion of the handy volume before us is taken up with political and social subjects. We, therefore, gladly recommend it to the careful attention of the educated public.

(3)

"Madhwa and Madhwaism" is a short historic sketch, dealing with the life and work of the great Teacher of that name. The booklet under review gives a short account of Madhwa and his philosophy. The chief recommendation of the publication lies in the fact that the writer has studiously kept the historic view of the facts and conclusions throughout and has not deliberately chosen to go out of it. It is well worth reading.

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(4)

In "Aggressive Hinduism" the late lamented sister Nivedita defines Hinduism, and points out what it ought to be.

The contents are (1) The Basis, (2) The Task before us, and (3) The Ideal. The aims and objects of the publication will best appear from the quotations we give below:—

(*a*) "The true Hinduism should make men work, not dream."

(*b*) "Forgiveness, if weak and passive, is not good; fight is better."

(*c*) "Be what thou prayest to be made."

(*d*) "No one is so invincible as the man who has never dreamt of defeat."

(*e*) "We want men of the Indian blood, who can portray for us the men of old—Bhishma and Yudhishthira, Akbar and Sher-Shah, Pratap Singh and Chand Bibi,—in such fashion as to stir the blood. We want through these to feel out, as a people, towards the new duties of the time to be. Not only to utter India to the world, but also, to voice India to herself,—this is the mission of art, divine mother of—the ideal, when it descends to clothe itself in forms of realism."

We have read this booklet with great interest.

(5)

"The Metrical translation of the Yama-Sukta of the Rig Veda" by Mr. Hira Lal Sood B. A., Sub-Judge, Kotah State, Rajputana, deserves commendation and encouragement. It is, so far as we know, the very first attempt made by an educated Indian to render Vedic texts into English verse. The rendering is very fair and the spirit of the original has been well preserved.

"A Sonnet to my Father" is full of fine and pathetic sentiment.

6

We have received 4 numbers of "The Collections of Hindu Law Text Books" a quarterly magazine edited Mr. J. R. Gharpure B. A. L. L. B., Mr. M. R. Jayakar M. A. L. L. B. Bar-at-law, and Mr. P. B. Shingne B. A. L. L. B. The aim of the this most useful magazine is to make available for all students of comparative jurisprudence a consolidated collection of all the texts with their English translations

The numbers under review contain translations of Yajnavalk smriti, the Matakshera and the Balambhatti.

The translation is faithful and idiomatic and the footnotes are most illuminating. We commend the booklet to all lawyers and students of Hindu Law. Annual subscription Rs. 10.

The price of a single copy is 5 Rs. Copies may be ordered from Editor Mr. J. R. Gharpare, Girgaon No. 4. Bombay.

7

We have been requested annonuce that the price of "spiritual consciousness" reviewed in our last number is Rs. 3/- and copies can be had from the Latent Light culture office Tinnevely Madras.

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Editorial Reflections.

AN UNFINISHED PAPER ON THE ARYA SAMAJ.

The following is an interesting paper prepared for the conference of Religions held at Allahabad in January 1911, but left unfinished in view of the appointment of editor of the Vedic Magazine, to represent the Arya Samaj at the said Conference. The paper has its own value as a contribution to the Samajic literature by a noted and learned Arya Samajist of the United Provinces; and is published here for the delectation of the readers of the Magazine.

THE ARYA SAMAJ.

The Arya Samaj does not claim to be the founder of a new religion or philosophy. It only seeks to revive the religion of the Vedas which is according to it the religion of humanity. It claims for the Vedic religion an antiquity before which the antiquities of other countries and religions are but things of yesterday. No Chaldean or Egyptian antiquarian not even the Chinese who call themselves the descendants of celestial beings ever claimed an antiquity greater than what is claimed by the founder of the Arya Samaj for the Vedic religion. It believes that the Vedas were given to man in the beginning of creation in fact, Veda and man were born together. The Vedas are according to the Arya Samaj of Divine origin and authorship. They are not the production of human brain. It will not admit that any one 'of woman born' could even compose a verse of the Vedas. It argues that if revelation is necessary it ought to be given to man in the beginning of creation and there is no other book laying claim to revelation which can be referred to that remote period. Revelation is absolutely necessary for without it there could be no progress. It is our daily experience that man's unaided intellect is worse than useless. The child of civilised parents if left to itself will grow up into a booby and the son of a savage will learn the arts and sciences, on which our modern civilization prides itself, if he is given a proper education. Savages have remained what they were a thousand years ago, although they have among some of the most charming and inspiring scenery in the world. They come into contact with everchanging scenes day after day, their experience is varied but they do not plant one step for-

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ward in the direction of progress. Why is it so? Why do they not improve their knowledge of yesterday on the light of the event of to-day. Does the theory of evolution, after which every man nurtured in the lap of Western thought, seems to have gone mad? Does it afford a convincing and complete answer? Can it solve this riddle? The Arya Samaj boldly answers no. If we cannot learn the wisdom of our forefathers and contemporaries to-day without the help of a teacher how could our first human parents learn anything without the help of the Divine teacher in the shape of revelation. It believes in the infallibility of the Vedas and regards them as the embodiment of Divine wisdom and the repository of all sciences. Without Veda Arya Samaj will be nothing; in fact the latter is inseparably bound with the former. It cannot exist without the Vedas.

To the Arya Samaj the Vedas consist of the Mantra Samhita alone. The Brahmanas and the Upanishads—except those that are only a reproduction of the Vedic verses—are of human origin. Thus on the one hand so far as the Mantra portion is concerned the Arya Samaj is at one with all the sects of Hinduism, which believe the Vedas to be a revelation from God. On the other hand it differs from them in as much as it denies this honour to the Brahmanas and the Upanishads which are commonly treated by the Hindus as Shrutis.

The Arya Samaj preaches strict monotheism and regards the worship of any other being as God as directly opposed to the teachings of the Vedas. God is the Ruler, Controller, Creator, Preserver and Destroyer of this Universe. He is just and merciful, without any physical form. In this respect its teachings are more in harmony with those of Islam than with any other religion.

It is a believer in the theory of Karma and transmigration of soul. But this Karma is not a blind force. The fruit of actions are given by God. If a man sins he is born in the lower Yonis. By practising virtue one can raise oneself to the higher levels of human existence and free himself from Samsara birth and rebirth *i. e.*, can obtain Moktie. Thus it is in perfect accord with the teachings of Jainism and Buddhism so far as the question of metempsychosis is concerned. There is, however, this diference that where as in other systems God has no place as an arbiter of the fortunes of individual souls the Arya Samaj believes that none can be born without the intervention of God in the higher or lower orders of being.

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It has a great deal to say about Yajna. To ordinary man nursed in the western lore and imbued with the views held by the European scholars Yajna is—synonymous with sacrifice—the killing of an animal to propitiate the offended Majesty of Heaven. The Arya Samaj preaches the doctrine of peace unto all beings and goodwill for all. It will not pollute its altar with the blood of innocent victims and will not so degrade the Diety as to make him the cause of cold blooded murder of the unoffending members of the animal kingdom. Why should he who has given life to all take pleasure in taking away that life. To give life must needs be a source of pleasure to Him if we can conceive that He is subject to pleasure and pain and the shedding of blood must as surely be a source of displeasure to Him. The Yajna whose glory is sung in the Vedas are simply organised efforts to purify the air, water and food by means of burning medicinal herbs and other ingredients in fire; to help the poor and the needy to spread the light of learning and to banish pain and misery from this world. Thus it is as strict an advocate of the principle of Ahinsa—non injury to sentient being—as the Jains themselves. 'Do not kill any living creature' "may we see each other with friendly eyes" are among some of the most important commands of the Vedas.

The doctrine that distinguishes the Arya Samaj from the other religions is the eternity of God, Soul and Prakriti. God is the ruler of theother two. The soul enjoys Prakriti. God is only a witness. The Vedic verse which is quoted in support of this doctrine is the well known verse द्वासुपर्णासयुजा &c. which says that there are two birds of beautiful feathers, united with each other, friends of each other perched on the same tree. Of these two one tastes the fruit, the other not eating the fruit bears witness to the other. Here the tree is the matter, the bird enjoying the fruit of the tree is the soul and the matter are eternal. God and soul are friends and both are beautiful. This is the opinion of the Arya Samaj which affords a complete and convincing solution of the riddle of the universe, for whose solution the various religions and philosophies exist and have come into being. It is true that the human mind always seeks to reduce the number of first causes. The so called law of the parsimony of causes also requires that no cause will be assumed for the explanation of a certain effect which is not absolutely necessary. We find Jiva and Prakriti in the world and from the wonderful design which meets us every

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where in the world we are obliged to infer the existence of an all powerful and omniscient creator and architect. The question now arises what are the mutual relations of these three, whether all are real, whether all of them are eternal or only some of them. Vedantism with its inexorable monism boldly comes forward and relegates matter and Jiva to the realms of the illusion. Even a personal God i. e. Ishwara becomes a creation of illussion. He only realizes Brahman. Buddhism will reduce everything to illusion even Brahman or God cannot exist. There is misery in the world. This misery is due to desire. Let us kill this desire and all is well. Transmigration is due to karma–evil karman orginated by desire. This karma must be got rid of by killing desire. Christianity and Islam also will not brook the existence of any eternal entity by the side of God. For them matter is nothing it is only the creation of God's word. So is the soul called forth by God into existence simply by wishing it. There are some of the most important problems of life which remain unsolved by the religions. For instance the existence of evil in this world. Evil cannot be attributed to God who is the source of all good. But if we deny the previous existence to soul we cannot explain how evil entered into the world and we cannot escape the conclusion that God is the ultimate source of evil. Then there is no answer to the scientific objection that nothing can come out of nothing *exinhilo nihilfit*. But according to the theory of the three eternities nothing remains unexplained, nothing is taken for granted. The mind rests satisfied. The individuality of the soul is not destroyed. There is room for morality for human beings. They are held responsible for their acts. They are not doomed to eternal punishment for the works of single life. Man is raised from being a puppet in the hands of a capricious deity to the dignity of a moral agent. He is made the architect of his own fortune. He can make or mar himself. If he suffers he cannot complain. Suffering is on the other hand a spring for doing good actions. He knows that he is laying by provisions for himself for the life to come. God is not reduced to a mere nonentity. He remains the supreme ruler and controller of the universe. Unfettered by any considerations of favouratism, He deals out even handed justice to all and sundry according to their merits and demerits. The soul can obtain Moksha or freedom from samsara up the cycle of birth and death for a Kalpa but then it will have to descend again to the earth and take on a physical body accords to its karma

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yet left unword out. Matter is indistructible. It was never created and will never be destroyed. At the beginning of every kalpa God fashions out the universe out of matter and at the end of each Kalpa He dissolves the visible world reducing it to the causal state. Thus the series of creation and dissolutions is interminable. Creation is followed by dissolution and dissolution is preceded by creation.

In matters social the Arya Samaj represents the most advanced views of the reform school. The Arya Samaj may well claim to have extended the half engaged to the so called depressed classes first of all. The other social conferences were yet debating among themselves whether we should uplift these classes, the workers of the Arya Samaj were purifying them by the hundred and restoring them to their priveleges as human being which a most cruel institution ever devised by human ingenuity for keeping down the aspirations of our fellow beings and wedding them to the life of misery and slavery had snatched away from them. This question has now gained an importance all its own, but there is the Arya Samaj which first felt the evil and applied the remedy.

How King George could win the Hearts of the Hindus

Baba Bharti, the well known Indian Sanyasi, has contributed a powerful article under the above heading to the January number of the *Nineteenth century and after*. The Baba expresses his views on certain aspects of the materialistic civilization of the West and on the godless system of education obtaining in India with incisive clearness and great force. He rightly remarks at the outset that the Coronation boons are excellent so far as they go. They give an indication of his Imperial Majesty's gracious solicitude for the welfare of his Indian subjects and have inagurated a new era of awakening confidence in British rule in India. But he contends that India is labouring under some moral and spiritual grievances against some phases of English policy and habits of life which have as yet scarcely been voiced. The writer thus describes his indubitable claims to speak authoritatively on behalf of the general body of Hindus:—

"In the principles of my religious creed I belong to the strictest Hindu orthodoxy all over India, and live that orthodox ascetic life when in India. As a Brahman and a Sanyasi, I have tramped throughout India and mixed intimately with

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all sections of the Hindus in all the provinces and I represent them all, in all that I am about to say. I can even claim that I shall receive their fervent blessings for this work of representation whether it bears the desired fruit or not."

He then thus expresses himself about the disgraceful activities and pestilential agitation of the extremists, the microspic minority of the educated community who have brought the fair name of Ind into disrepute and covered with infamy the entire political propaganda of the country:—

"The mere cry of "Bande Mataram," in and out of season, and declaring oneself as an extreme Swadesist does not make a Hindu. Most of these "extremists" as they are called, are Hindus only in name. Many of them patronise the denomination of Hindu for political purposes. They have no Hindu instincts, do not believe in Hindoo scriptures, and jeer at Hindoo spiritual practices. If they were Hindoo in spirit and habits they would not have their common sense blown out of their brains. These thoughtless patriots, who are neither Hindoo nor Christian, neither Eastern nor Western in their consciousness, but whose mentality is a hotch-potch of unassimilated ideas and misadapted ideas, want to throw the British yoke in a minute, never thinking that the British guns which support the Government are more powerful than political "resolutions" or newspaper invective, or even the bombs; never inquiring whether they themselves possess that executive ability which can make the administrative machinery work as, with all its defects, it is working now. These patriots do not care to ask any aid from the Government in constructing their propaganda of Home Rule; theirs is no mendicant policy, as they put it and yet these Home Rulers want the British to go away, bag and baggage, this very moment, leaving it to them to organise their own Government, their own Home Rule. What a shameless 'mendicaant' policy that is, no one need point out to the world. These people demand that the British should go out of the country of their own accord simply because they want to rule themselves. The humour of the attitude is even greater than the audacity of it and the humour is all the more ludicrous because of the empty bluff with which the demand is backed. They want to undertake to run the Viceroyalty when they daily fail to run even a joint-stock company, hundreds of which, recently started with the loudest flourish of trumpets and good capital, are getting into liquidation for want of right management."

This description does, no doubt, apply to some hot-headed hare-brained youths possessing an ill-balanced mind and lacking the sense of proportion but decidedly not to "nationalists" of the higher type who believe that the real salvation of their country lies in the organisation on right lines of the intellectual and moral resources of the people and the rejuvenation and resuscitation of ancient culture and civilization which alone stamps the Hindus as a distinct community with a distinct message for humanity and a distinct function to discharge in the evolution of humanity.

The attitude of the real Hindus—whom sane and genuine Nationalists of India represent-towards the British Government has been beautifully described by the writer; says he:—

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"The real Hindoos, who form fortunately the majority of the Hindoo race, positively know that the blustering patriots do not possess the power to organise a Government and that if they had their way chaotic anarchy would rule the land. Hence they are no party to the senseless agitation and demonstration of the extremists. They are silent and unmoved by this superficial wave of what has been termed political unrest. They from the mile and-mile depth of the calm water of the ocean of Hindu humanity which the surface waves can never stir into action. The real Hindu being pervaded by acute intelligence born of his daily acquired spiritual light, admits in his consciousness that he cannot do without the British in the present political situation; that if the British are the best guardians he can have now to safe guard his political, social, and spiritual interests, he ought to be pervaded by a deep sense of loyalty—interested loyalty if you will—to their Government; that in spite of the many defects of that Government may be, ugly and serious defects—their system of administration, though very costly, is honest in its cardinal principle; that he cannot replace that Government by any composed of his own people if the British offer to withdraw from it altogether, that the anarchy, which will be the inevitable result of that withdrawal will create unthinkable havoc among his people, and their age—long institutions of highly civilized living—a catastrophe compared with which the defects of British rule are as nothing.

The Baba Sahab then proceeds to detail the real grievances which, in his opinion, are worthy of the special attention and deep sympathy of His Imperial Majesty. The chief moral grievance is the present system of education. Says the Baba Sahab.

This unmodified, badly imparted English education and concepts of an outlandish, hourly, shifting civilization, is killing the Hindus mentally and morally. The Hindu does not care for physical death, passing out of life is to him like passing out of one way side inn into another: he believes in re-birth. It is mental disease or death that counts with him. English education and Western civilization are not bad in themselves; they are both good, perhaps excellently good for the mental development of the peoples in whose soils they have sprung up. Unmodified Hindus ideals or rules of life will not suit either the English or European or American people. They can never replace their inborn, age-grown, habit hardened national ideas.

... ...

... ...

In the case of the Hindu filled with badly assimilated ideas and concepts of the new philosophy of life developed in the West, the results are even worse. His old civilazation is very old, ay world-old despite what bhundering Orientalists may say. You can no more kill his world-old moral, philosophical, religious, social and domestic instincts than you can wipe out history from the bosom of Time.. And this new English system of education is so nauseatingly materialistic all intellectual and soul killing that the Hindoo mind being essentially spiritual, has failed to assimilate it. Its fine spiritual stomach cannot digest such gross intellectuality and materiality. The result is the unhinging of the mind, brain, and the heart-soul. This is intellectual insanity or eccentricity, if you will, and its extreme cases have produced the Anarchists who concocted plains from freeing India from the British Yoke by bombs and pistol-shots.

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The picture is certainly overdrawn and the painter while mixing together the pigments has dipped his brush in vitriol. But this much is true that the purely intellectual training imparted in Government schools and colleges has left the moral nature of the students undeveloped and has in same cases resulted in the loss of mental and moral equipoise and consequent perversion of the moral instincts. This is the Government itself acknowledges and is trying its best to remedy the evil by introducing the sectarian moral teaching. The Baba Sahib is also right in saying that the educated Indian has not assimilated Western culture. There are certain elements in that culture which would enrich and deepen our national life if they were properly dovetailed into the intellectual equipment of our race. But there could be no dovetaling because Western culture has not been incorporated into Eastern culture but has rather replaced the latter. The result is that drifting from the old moorings and breaking loose from disciplinary and restraining traditions handed down from antiquity some educated Indians have adopted the Shibholeth and phraseology of Western political philosophy without imbing the spirit underlying them and without any first hand knowledge of the social and intellectual environment which favoured the growth of political institutions in the West. The result is that the average educated Indian is not at all a cultured man possessing "light and sweetness." He scorns the precious legacy bequeathed by his illustrious ancestors and lacks the peculiar mental and moral upbuilding essential for the assimilation of a culture alien to the genius of his race and foreign to his instincts and inborn aptitude. If Eastern culture had retained its supremacy and Western culture had been conveyed through the medium of the vernacular after the ground work of ideas had been truly laid, the result would have been the evolution of a magnificent culture eastern in its foundations and structure but combining with proper adjustments and harmonious adaptation all the best features of Western culture—the new civilization would have exactly fitted into the old and lost its separate identity and individuality. The culture thus evolved would have been a valuable contribution to human progress and enlightenment and would have generated healthy forces in the Orient which would have led to the consolidation of the British Empire and the continued prosperity of the Indian people. We agree in substance with the following results of the Baba Sahib.

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This system has to be materially changed, and should be replaced by one more in consonance with the natural ideals, national aspirations, and world-old mental characteristics of the people. No use trying any more to modernise the ancient Hindoo mind, for the simple reason that it is too solidly ancient even now to be modernised, despite the hammering at it of all new and aggressive, but daily shifting, systems of thought. The Hindoos must be given their own literature, their religions, philosophies, and Shastras to study in the beginning, in order to build a foundation and upon that foundation you can rear a superstructure of modern wisdom in a mixture of old and new styles, built with the bricks made out of their old-world national mentality. This will keep their temper healthy and harmonious, and loyal to law and order, which they love more because of their innate aspirations, which can only be satisfied by a reign of peace.

The Government is now realizing the necessity of a change in educational policy and the the King Emperor struck the right note in his reply to the address presented by the Calcutta University. The writer's indictment of what is called "Western civilization—surely there are western thinkers who denounce the materialistic and unspiritual trend of European civilization vigorously—is most seathing, thundering and bitter

Says he:—

What is this civilisation, anyway? I have lived in four of its chief centres for more than seven years. During this time I have studied this civilisation with the little light with which my Brahman birth has blessed me. And I must confess that I have been deeply pained by the facts which that study has revealed to me. Oh, what saddening facts! One need not go to India to test the truth of my fragmentary portrayal of the degrading effects of this civilisation upon the Hindoos. Let him look about himself and mark its ravages upon his own people here, how it is sapping the moral foundation of its deluded victims in the lands where it has sprung into being, and where it is holding its undisputed sway. And I challenge him to deny that this vaunted civilisation of his is dragging him down from his high estate. It has practically abolished the idea of a human soul, and whatever of it is believed in by some is its false shadow. It is daily degrading divine humanity into unashamed animality. It has raised selfishness to a religious creed, Mammon to the throne of God, adulteration to a science, falsehood to a fine art. It has turned holy matrimony into a farce, the marriage certificate into waste paper, connubial blessings into a chance of lottery. It has banished all seriousness from life, and made it a mere plaything. Self-seeking is its breath, self-will its law, self-conceit its essence, self-deception its philosophy. It has created artificial wants for man, and made him a slave of work to satisfy them. It has made him ever restless within and without and robbed him of leisure—the only friend of high thought. He knows no peace, hence knows not himself or his real object in life. It has made him a breathing, moving, hustling, fighting, spinning machine, ever working, never resting, never knowing even the refreshing rest of a sound sleep. It has made him a bag of live nerves, ever stretched to high tension. He has learned to call licence liberty, breach of social laws shirking of responsibilities independence, slavery to his own wild will freedom. It has deified sensuality, glorified materialism, beautified sin. It has split human societies into atoms, families into units, fighting against each other. It has

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sapped the foundation of home life, and, its trunk severed from its roots, its roof-tree threatens to fall, shaken by each passing breeze. Its vulgar haste and love of sensation are invading even the realm of religion, which is being classed with fads and crazes. Its boasted scientific inventions have done more harm than good to humanity's best and permanent interests; they serve only the surface life which alone its votaries live and know. It is hinting at love as a microbe, reducing romance to illicit love. It openly proposes the killing of chronic patients and all old people under sixty in America, and, to some extent recently by its mystic philosopher Maeterlinck, in Europe. Humility is hateful in its estimation; conceit and brute force constitute its superior individuality. It has abolished reverence, depth of character, real genius, real poetry, and real philosophy. It is getting to consider as almost a crime, dark skin a badge of inferiority of brain and mind. Flattery is its juice of life, insincerity the substance of courtesy. Morality is mere sentiment, sentiment mere weakness, constancy and chastity antiquated foolishness. That which affords instant pleasure is of worth; that which involves waiting to be enjoyed is deemed worthless. Gross material enjoyment, in short, is its heaven of happiness, its ideal salvation. In the language of the Vedas, Civilisation is Maya—the magic illusion of woman and gold.

Here again the long bow has been drawn and only one side of the picture has been shown. Surely much has been done to improve sanitation, drive away epidemics, and to make life more comfortable and livable, raise the intellectual tone of society and to promote internationalism. But the predominance of wealth in some Western countries has led to the coarsening of life, the commercialization of morals, the extinction of art and poetry and the weakening of the element of contemplation and consequently the lessening of the output of literature concerned with higher speculation. It must also be acknowledged that there is now a healthy reaction against these tendencies and the out look may be safely pronounced to be hopeful. Of course Baba Bharti's demand that materialistic civilization which is loosing ground in the West should be positively discouraged by our benevolent Government in India, which is an essentially spiritual country, is most just and reasonable.

Towards the conclusion of his article Baba Bharti says that the stopping by order of the King Emperor of the slaughter of cows in India would not only please the hearts of the Hindu people but will lay the foundation of their abiding and ever fervent loyalty. We go a step further and say that this one boon would be regarded by the Hindu masses as of greater value than all the political boons which have been and may ever be conferred and would bind the Hindus to the foot of the Throne with indissoluble chains of gold.

Baba Bharti does not at all exaggerate when he says:—

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All Hindoo India will fall prostrate at the sovereign's feet and pledge to him their undying loyalty. From one end of that vast country to the other, the shout of "Jai sircar ki Jai" will rend the dome of Heaven and usher in a new era of British rule in India. A new atmosphere of political and moral serenity will fill the consciousness of the rulers and and the ruled alike. By one single stroke of kindness and gracious conciliation the king might conquer the inmost cause of the oldest and the most cultivated cultured nation on the earth. All unrest would be gone in twinkling of an eye and what cannon and repressive laws and a vast army can never do would be accomplished by the utterance of the three words—" Cow killing is prohibited,

The article with all its wild and exaggerated statements is a sincere and earnest plea for the retention of consoldition of the spiritual element in the life of our people and for the concentration of all forces making for the predominance of the spirit over matter to meet the great foe of humanity-gross and unsoftend and unspiritualised materialism.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member..... ....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

A Distinguished Visitor.

Mr. R. C. Hobart, I.C.S. Joint Magistrate Roorkee, paid a visit to the Gurukula on the 29th of January. He went round the institution and was pleased with what he saw. He went back highly impressed with the discipline and instructional condition of the institution. The following remarks entered by him in the Log Book are worth reading:—

"I have visited the Gurukula at 9. 30. A. M. and was shown over the whole building by Professor Ram Dev and Lala Nand Lal. It is an extraordinary well managed institution and I was forcibly reminded of my own days at Charterhouse. They have adopted the best parts of the British Public School system combined with their own indigenous methods. The vehicle of instruction throughout is Hindi—the only actual vehicle of instruction being the *lingua franca* of the pupils.

The system of discipline seems to be excellent and clearliness is certainly a feature of the life. I have never seen such a cheerful and healthy looking set of boys in India.

The Professors are very self-sacrificing set of men and seem to take the same interest in their pupils which is done by the English School master with this advantage that they get the boys younger and keep them longer and are therefore able to exercise a great control over the formation of their character.

I hope the institution will continue to prosper."

It is shameful that just when even European Officials are beginning to appreciatie the beauties of the Gurukula, an unscrupulous adventurer, the proprietor and editor of a filthy rag, has

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begun a compaign of vilification and deliberate misrepresentation against the institution. It is reassuring, however, that the Aryan public has found him out and the imprecations and valedictions that are daily being poured upon his head show clearly that there is nothing but disappointment in store for him—the public is not in a mood to be bamboozled by every parvenu, hard up for money.

Congratulations.

We offer our hearty congratulations to Brahmachari Chandramani of the III year class for having won the prize of Rs. 25 offered by the "Ram Lila committee of Srinagar" for the best essay on Bhagawan Rama written by a student. This is the second public prize won by a Gurukula student. The first was won by Brahmachari Jai Chandra of the VII class of the school for writing on essay on "Dev Nagri Bhasha." He was awarded a silver medal by the "Ek Lipi Vistar Parishad Calcutta."

The Term Examination.

The term examination of the College is over. Out of 11 who appeared in the examination 8 passed in all subjects and 3 failed in one subject each. It is expected that they will work hard for taking full advantage of the regulations and pass in the subjects when their next examination comes on.

Our anniversary.

Preparations for our forthcoming anniversary are being vigoriously pushed forward. Mahatma Munshi Ram, who has collected about Rs. 15,000 in the Punjab, is now working in Calcutta, along with Brahmachari Harish Chandra Sanatak and Professor Mahesh Charan Sinha. It is expected that a pretty large sum will be collected there.

A Forthcoming Publication.

Brahmchari Indra Sanataka has announced in the columns of the Sat Dharma Pracharak, which he edits with such conspicuous ability, that he will shortly bring out in parts a work on the Upanishadas. He will discuss the question of the authorship, date of composition and teaching of these holy and hoary scriptures. The Brahmchari is a young man of scholarly attainments and deep learning. Moreover he wields a facile pen. His critical acumen is considerable and his powers of logical analysis are remarkable. We make no doubt of it, therefore, that the work that he intends to produce will be monumental and will pour a flood of new light on the chronological and metaphisical knotty problems which he will have to handle.

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Printed and Published by [illegible] at the [illegible] Press, Gurukula Kangri.

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